

THE BIBLE STUDY UNION LESSONS

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Heroes of the Faith



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THE BIBLE STUDY UNION (BLAKESLEE) GRADED LESSONS
+ THE COMPLETELY GRADED SERIES
INTERMEDIATE GRADE—FIRST YEAR

HEROES OF THE FAITH

BY

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250 DEVONSHIRE STREET, BOSTON

214105

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Note. Each year's work is planned to cover forty-eight lessons only, so as to allow for special lessons or general exercises for Easter, Children's Day, Rally Sunday and Christmas. Classes in schools that close during the summer will arrange a nine months' course of study either by omitting one of the quarters or, better still, by omitting from the entire list such characters as the teacher or class may suggest. The probability that they will be read, warrants the hope that in many cases sufficient interest will be aroused to lead to their further study.

Introduction

TO THE PUPIL.

This course of study aims to make you acquainted with a few of the men and women who have done great things. Some of these persons have won fame, and their names are known all over the earth. Others are not so well known, but all have tried to do their duty, each in his own way and his own place.

It is worth while knowing such people. We would have been glad to know them in life, and to have any of them for neighbors. Although this is not possible for us now, we can come to know them through their works and the influence they have left behind them in the world. And as our poet Longfellow has sung:

“Lives of great men all remind us
We can make our lives sublime.”

Some of these men lived long, long ago, in the days when the Bible was written. Some of them lived not so long ago. But all of them honored the same God and followed the guidance of His spirit, whether ages ago in Palestine, or here in America. For God still speaks to His children on earth, and leads them no less truly to-day than He did in the days of Abraham and Moses.

Each lesson will give you a story about the character that is to be studied. Read this carefully, and be sure that you understand it. Following the story you will find questions and directions for further study and some things to do. Some of this work you can do at home, and the more you do of it, the greater will be your interest in the whole lesson. Most important of all are the questions that call for thought about the things you have read. Ask questions of your teacher and parents until you are sure you have all the information you need, but be careful to do your own thinking. If you are asked to tell what you think of any of the characters, give your own honest judgment.

Take pains to make your note-book as neat and accurate as possible. The characters about whom you are studying are worthy of the best work you can do in studying them, and you will be proud of your work only if it is worthy of them and of yourself.

“Ay, let us tell the generous tale
Of giants real and bold,
Who grew so great they would not stoop
To gather fame and gold;

“But hurled the mountains from our path,
And drained our quagmires dry,
And held our foes at bay the while
They bore our weaklings by.

“Ah, may you miss the dismal tracks
That aimless feet have trod,
And follow where our pioneers
Make open ways to God.”

— *Vautier Golding.*

HEROES OF THE FAITH

INTERMEDIATE GRADE

FIRST QUARTER

Lesson 1. ABRAHAM. A Pioneer of the Olden Time.

Gen. 11:27—25:8. About 18th century B. C.

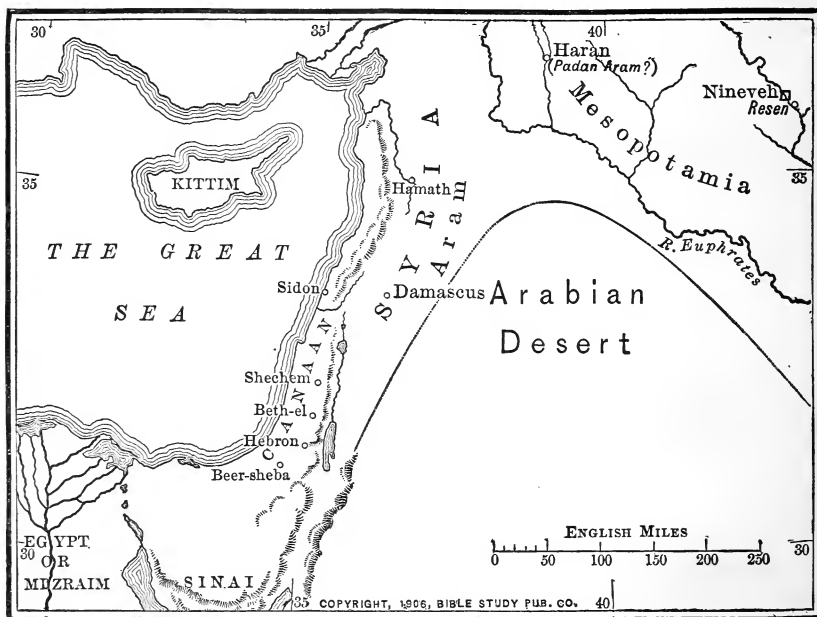
“By faith Abraham, when he was called, obeyed.” Heb. 11:8.

Abraham's Early Surroundings. If you were to take a voyage across the seas to western Asia and sail up from the Indian Ocean into the Persian Gulf, and then about a hundred and fifty miles up the Euphrates river, you would see on the right bank a great mound which at first you might think to be an ordinary hill. But on looking closely you would suspect that men had had something to do with the making of this hill. You would be right, for several thousand years ago there stood here a great city called Ur of the Chaldees. Probably the Persian Gulf then reached as far north as this, so that the city was a sea-port. There were many temples. An inscription found among the ruins tells that one of these was built by Urukh, king of Ur, to the moon-god Sin, the chief deity whom the people of the city worshiped.

Now if you follow the Euphrates about five hundred miles farther up you will find a small river, the Balikh, flowing into it from the north. About two thirds of the way up this river there stood in ancient times another city called Haran. Extensive mounds on both sides of the river still testify to its former greatness. It was a busy and prosperous place, and the people, as in Ur, worshiped the moon-god Sin. Here, we are told, there once lived a man named Abraham, who, according to some accounts, while still a young man, came with his father from Ur. Abraham lived in Haran until after his father's death, and enjoyed no doubt the benefits of a rich and prosperous civilization that was the best of its time.

Abraham's Migration to Canaan. Along the southeastern coast of the Mediterranean lies a region about the size of

Vermont, which in Abraham's time was occupied by wandering tribes known as Canaanites. The land itself was called Canaan, but whether it took its name from the people, or from the fact that "Canaanite" means "dweller of the low country," is not known. What the immediate motive was that turned Abraham's steps in that direction is not stated.



Map for Tracing Abraham's Journeys.

He seems to have thought that by going out into this new country he might be able to benefit the world at large. Whatever may have been his thoughts in the matter, he recognized the voice of God not only bidding him to go, but promising great blessings to himself, and telling him that he would become a blessing to the world. And so with his wife, his servants, his nephew Lot, and their flocks and herds Abraham started for new regions.

It must have been hard for him to turn his back on his home and friends and set out for this unknown land. His neighbors no doubt thought him foolish. Men who are real leaders, who strike out for themselves, usually have to meet

ridicule. But Abraham's faith was great enough for him to make the effort.

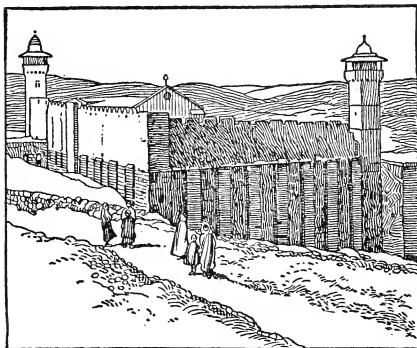
At almost every place where Abraham stopped he built an altar to God and worshiped Him. These altars remained for many years afterwards, and other people came to worship by them, until these places came to be known as sacred, and shrines were built at many of them.

Abraham and Lot. Abraham owned a multitude of sheep and cattle, and his nephew, Lot, also had a great many. In course of time they had increased so that there was not pasturage for all the flocks and herds in any one place. One day Abraham took Lot to the top of a hill from which they could see the country for a long distance, and said to him, "Look over the land and pick out for yourself the place which you like best, and I will go to some other place." This first choice really belonged to Abraham, as the older man and the head of the family; but the younger man selfishly chose the best pasture lands, and Abraham let him have them.

Not long after this, four chieftains from the desert made a raid into the region in which Lot had settled and carried him with many others into captivity. One who escaped brought the news to Abraham. When he had overtaken and defeated them, he set free not only Lot but all the other captives. With his usual generosity he refused a reward for this service.

The Sacrifice of Isaac. There were a great many strange and cruel customs practised in those early days in the name of religion. One of the worst of these was the sacrificing of children to the gods. Abraham had been accustomed to see these sacrifices, and it seemed to him that he ought to show honor to God by sacrificing his only son, Isaac, whom he loved with all his heart. This was a sad day for him, but he made his preparations for it without flinching. As he went to the place where he was to perform the sacrifice, no doubt the question arose in his mind whether a really just and holy God could ask so terrible a thing. This questioning no doubt helped to prepare him for the higher revelation of God's character that came to him when he had laid Isaac on the altar and lifted the knife to slay him. "Lift not thy hand upon the lad," came to him as if it were a voice from heaven. Gladly he dropped the knife and unbound his beloved son.

His devotion had been tested to the utmost, and it had not failed. He now felt convinced that God was not pleased with



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Mosque at Hebron.

This mosque is supposed to cover the cave of Machpelah. Many persons believe that the remains of the patriarchs Abraham, Isaac and Jacob are still here, and will eventually be brought to light.

a sacrifice of this kind. This conviction was deepened by the discovery of a ram caught in the bushes, just where he had been intending to sacrifice his son. He recognized God's hand in this also, and saw that God had been leading him by the path of obedience to a better knowledge of what was right. He joyfully availed himself of the substitute sacrifice that God had sent, and the crime of human sacrifice was forever banished from his religious

life, and, with rare exceptions, from the religious practices of his descendants.

The Significance of Abraham's Life. By his courage and faith in God Abraham became the founder of a great race, the Hebrews. He started a movement which resulted in giving the world a purer religion and a nobler idea of God than men had ever had before. David, the great king, the long line of heroic old prophets, and, finally, Jesus Himself, our Lord and Saviour, came from this race. All this came about, because Abraham so long ago had the courage and faith in God to take the first pioneer step in becoming a blessing to the world.

DIRECTIONS FOR STUDY.

1. Read Gen. 11:31—12:5, and write in the blank space following the names of Abraham's father,, his wife,, his nephew,

2. Read Gen. 12:6-10; 13:1-18, and find what is necessary to fill in the blanks in the following story.

Abraham left his home in Haran, when God wished him to

do so, and journeyed to a place called....., where was the.....of..... These oaks, or terebinths, were regarded as sacred trees, and people used to worship under them. The people living around him were called Then he moved to a..... on the east of....., where he built an.....and worshiped Jehovah. Soon afterward, there was a..... in the land, and Abraham went down into..... From here he returned to Palestine and went back to..... After a time it became necessary for him to separate frombecause there was not room enough for their flocks in any one place. He gave his nephew the first choice, and..... chose the.....of the.....which was well watered, and made his home near..... Abraham moved to.....by the oaks of....., where he built another.....

NOTE-BOOK WORK.

3. Draw in your note-book an enlarged outline map of southwestern Asia (see map on p. 2), and trace on it the journeys of Abraham, as given above.

4. Read the stories of Abraham's adventures given in Gen. chs. 13, 14, 18 and 22, and write a story of the one you like best.

5. Name any other person, either in the Bible or in modern life, that you think resembles Abraham.

6. Select, from such pictures as you can find, the one you prefer to illustrate this lesson with, and paste that in your note-book.

7. Write underneath this picture what the author of Hebrews said about Abraham in 11:8-10.

8. In another paragraph in your book write Abraham's traits of character that you would like best to have yourself.

MEMORY WORK.

Learn by heart Heb. 11:8-10.

Lesson 2. DAVID LIVINGSTONE. Missionary and Explorer.

Born March 19, 1813; died May 4, 1873.

"I heard the voice of the Lord, saying, Whom shall I send? . . . Then I said, Here am I; send me." Is. 6:8.

Livingstone's Boyhood. Every boy or girl who has been in the woods knows something of the delights of exploring. Every new turn of the path has something of uncertainty in it. You never know what you may come upon around the turn. All this is fine play. But suppose you were in one of the trackless forests of Africa, where a good part of the way leads through swamps into which you sink to your knees, where you are tormented by poisonous insects; where malignant fever is in the air, where you are surrounded by lions, crocodiles, leopards and other fierce beasts and reptiles, and where you are in the midst of strange and repulsive people who often prove treacherous and savage enemies. This exploring is very different from the kind you have done. David Livingstone faced all these and many more dangers, not for pay nor for profit, but for the love of his fellow men and the desire to help them.

You will want to know what kind of boy grew into such a man. David's parents lived on a little barren island called Ulva, off the west coast of Scotland, close to the island of Mull. His father was Neil Livingstone, an honest, hard-working man, interested in all that went on in the world. His mother was Agnes Hunter, whose ancestors had been driven from their homes to caves in the hills, braving torture and death rather than do what they believed to be wrong. From Ulva they moved to Blantyre, a village about eight miles southeast of Glasgow. Here David was born, and here at ten years of age he went to work in a cotton mill, for the Livingstones were poor. The training to endure hardship thus began early. Every week-day, he had to be at his place from six o'clock in the morning until eight or nine at night, with little time for meals. Most boys would have lost pluck and health under the strain, but David was made of sturdy stuff and stood it bravely.

His first earnings he took home to his mother. When he was able to lay by money for himself he bought good books, and read them while at work. But he never neglected his work for the reading. After the day's work was over he went to night school and after that studied until his mother fairly

drove him to bed. Do not think that he was always poring over books. No boy could beat him at swimming or tramping, and he roamed over the countryside about Blantyre until he came to know every bird and flower.

Livingstone's Decision to Become a Missionary. As the years went by David grew restless. He was fond of reading about men like Henry Martyn, the young missionary to India, and about Charles Gutzlaff, medical missionary to China—men who did great things—and he wished to be like them. From these books he also learned of the wonders of those lands and this awoke in him the spirit of travel and exploration. One evening as he sat watching the sunset lights die away on the hills, and the stars coming out in the heavens, and thinking how beautiful God's world was, he thought of the trouble and sorrow created by men's selfishness and greed, and he remembered how once, in the stillness of the evening, Jesus had gone into an olive grove, and there wept in bitter grief over the troubles and sins of men. Then and there it suddenly flashed upon him that he ought to do all in his power to help his fellow men. He walked home with eager haste, and that night told his parents that he was going to Glasgow to study medicine and then go out to the far East to help the sick and suffering who had no one to help them.

It was a hard struggle for a poor boy to earn his way through the university, but he triumphed over all difficulties, and finally secured his doctor's diploma, and was ordained as a missionary.

How Livingstone was Drawn to Unexplored Africa. Livingstone had intended to go to China, but the opium war prevented him. It was a great disappointment. One day, however, he met Robert Moffat, a noted missionary, and heard him say that from a single hill-top in Africa he had seen the smoke of a thousand villages where no missionary had ever been. That fired David's blood, and he asked Dr. Moffat if he thought there might be a chance for him to do good work there. The reply was, "Yes, if you do not settle down where the missionaries already are, but push out into the unexplored regions." With his usual energy Livingstone decided at once to go to Africa, and before long was on his way.

Livingstone's Early Explorations in Africa. At Cape Town Livingstone was offered a position that would have paid him

well, but he remembered the villages where no missionary had been, and pressed on toward the north. At Kuruman, Dr. Moffat's station, he married Mary Moffat, a daughter of the great missionary. He traveled over trackless regions in an ox-wagon, or on a riding ox, and often on foot. The natives at first thought that he could not stand the hard journey because he was not as big as they. That roused his grit, and he soon tired them. His way was beset by dangers. Once a rhinoceros made him fly for his life, while she smashed his wagon with one thrust of her ugly horn. At another time he was attacked by a lion and had his arm crushed by a savage bite. He would have been killed had it not been for the timely interference of a native. All sorts of perils and discouragements surrounded him, but what most saddened his heart was to see everywhere the cruelties of the slave trade; men, women and children taken captive and chained together, then driven in long gangs to be sold. Livingstone resolved to stop this evil if possible, and worked harder than ever to let people know what was going on in the interior of this land. It



seemed that the first thing to be done for Africa was, not to settle down in one place and try to convert a few natives, but to open up the interior to trade and commerce, and to persuade Christian colonists to come there and show the natives how to live better. He therefore decided to find some way from the interior to the west coast, for unless good roads were opened to

healthful places, people would not come. So he began a life of travel and exploration that was to test all the heroism in

him. With an English hunter named Oswell and some natives, Livingstone and his family traveled northward until, after several failures, he came to Lake Ngami, which no white man had ever seen before. They could get no farther for two or three years. Finally he had to send his wife and children to England, to save them from the hardships that must be met in carrying out this work. Then he went on, lonely at heart, with his faithful black men. After difficulties of almost every imaginable kind, having faced death over and over again, he reached St. Paul de Loanda, in Portuguese country on the west coast of Africa. He was weakened by fever, reduced almost to a skeleton, and bitterly disappointed at finding no news from home. A ship was there about to sail for England, and Livingstone was urged to go home for rest. He needed it sorely, but he had given his word to some native guides and helpers who had come a long distance with him that he would return over the same route with them to their home. Rather than be untrue to them he faced once more all the dangers and wearisomeness of that dreadful journey. It is no wonder that the black men loved and honored Livingstone, for they soon found that, though other men deceived and wronged them, they could trust him.

DIRECTIONS FOR STUDY.

1. Where is the island of Ulva? the village of Blantyre? (Find them on a map of Scotland.)

2. The ancestors of David Livingstone's mother belonged to a religious body called Covenanters. Find out what you can about them from encyclopædias or histories of Scotland. What kind of stories do you think his mother would tell him about them?

3. Do you think it was right for Livingstone to go back into Africa from St. Paul de Loanda, or should he have gone home when he was so ill?

4. Read at least one good book about Livingstone. One of the best is *The Story of David Livingstone*, by Vautier Golding. Another is *David Livingstone*, by Thomas Hughes, who wrote *Tom Brown's Schooldays*.

NOTE-BOOK WORK.

5. Sketch an enlarged outline map of South Africa (see map on p. 8), and trace on it Livingstone's journeys as far as indicated in

this lesson. Start from Cape Town at the southern extremity of Africa, and run a line northeast to Kuruman; then to the head waters of the Limpopo river. At this point Livingstone's work as an explorer began. Next run the line northwest to Lake Ngami, and north to Sechélé on the Zambesi river. Thence the line follows the Zambesi to its head waters, and westward to St. Paul de Loanda. From Loanda it returns for the most part by the same way, following the Zambesi, on which Livingstone discovered the famous Victoria Falls. When near the eastern coast, the line leaves the river and runs eastward to Quilimane. This journey and those described in the next lesson may be indicated by different colored pencils or inks.

6. Select a page in your note-book for the story of Livingstone, and write down what most interests you in his boyhood.

7. Write in your note-book the story of any later deed or adventure in Livingstone's life that particularly impresses you.

MEMORY WORK.

Commit to memory Ps. 15:1, 2.

Lesson 3. DAVID LIVINGSTONE. A Pioneer in Central Africa.

"I hold not my life of any account . . . so that I may accomplish my course." Acts 20:24.

Livingstone's Work as an Explorer. The story of Livingstone's travels in Africa falls naturally into three main divisions. The first covers his travels as a missionary, in the course of which he found a way from Cape Town to Loanda on the west coast and then went down the Zambesi river to the east coast (see previous lesson). The second covers his work in exploring the Valley of the Zambesi and the shores of Lake Nyassa; and the third covers his attempts to find the sources of the Congo and the Nile in the country north of the Zambesi. On all these journeys he met dangers and difficulties that would have discouraged a less heroic man and sent him back home. Not only did he have to face savage beasts, and equally savage men in the unhealthy wilderness of Africa, but he had to meet unfair criticism and faultfinding at home. Some people criticised him because they thought he was not enough of a missionary, by which they meant that he did not preach enough. So he quietly withdrew from the Missionary Society and went as a Christian explorer, doing what he

honestly thought God wanted him to do. In it all he was not only brave but wonderfully patient and gentle. Once only did he seem for a moment to lose heart, and that was when his dearly loved wife, who had rejoined him, died, and he had to bury her in the heart of Africa and then go on alone.

All this time he was using the powers of observation that he had cultivated when a boy, and was learning a great deal about the country. He wrote two large books which taught the world more than had ever been known about Africa. Besides this he kept extensive notes and journals of immense scientific value. But in all this he had one thought always uppermost, namely, that by opening up this country and telling the people of Christian England what was taking place there, he might persuade his countrymen to put a stop to the indescribable horrors of the slave trade, and bring to the neglected natives of Africa the benefits of Christian civilization.

Livingstone's Work Honored. When Livingstone returned to England for the first time, after his missionary journeys, he found himself the most famous man of the land. Learned societies held special meetings to hear him speak, the royal family received him, he was fairly showered with the most distinguished honors that his country could give him, and yet through it all he remained unspoiled, simple, modest, where most men would have been made conceited and proud. He was with the Turkish ambassador once when the crowd cheered him. Livingstone said, "These cheers are for you." The ambassador replied, "No, I am only what my master made me; you are what you have made yourself."



David Livingstone.

But after all, the love and respect that most deeply touched Livingstone's heart, and for which he cared the most, was that which he received from the simple-minded blacks in Africa. They came to call him "Father." Once when some of the slave traders, too cowardly to attack Livingstone themselves, tried to get some of the natives to kill him, they replied, "No, he is the Good One; we will not kill him." By his kindly Christian spirit and unselfish deeds Livingstone won the hearts

of these untaught black men, and turned many of them from blood-thirsty savages to loyal followers of Jesus Christ.

Livingstone's Last Journey and his Death. The last of his journeys, in search of the Nile and Congo sources, were the most severe of all, seven long years of hardship and sickness. For two and three years at a time he saw no white face nor heard from home. Twice expeditions were sent out to find him, and one of these found him just in time to save his life. And all the while he was writing the most thrilling letters, describing the atrocities of the slave trade, and begging the English government to stop it. He told of long lines of men and women chained together and driven until they fell from exhaustion. He told of finding those who could no longer walk tied to trees and left to starve. When these tales of inhumanity and cruelty finally reached England, and were printed, they aroused not only England but all Europe to put down the slave trade and its attendant atrocities.

Livingstone was now getting to be an old man, sixty years of age, and many urged him to come home and rest. But he had promised to find the sources of the Nile and open up that country, and on he went. His faithful bearers, who loved him devotedly, did all they could to take care of him, and carried him mile after mile through marsh and flood in the swinging chair. At last they came to the village of a chief named Chitambo, near the southern shore of Lake Bangweolo. As Livingstone was too ill to go further, they built a hut and laid him gently in it. Susi, one of his devoted attendants, cared for him all next day, and at night Majwara, another of his tried followers, stood guard outside the door. At midnight Majwara called, "Come to Bwana (Master), Susi, I am afraid." They crept quietly into the hut, and saw their loved master, upon his knees beside his bed where he had been praying, but his soul had gone home to his Master.

So passed away one of those rare spirits whose self-devotion, patient endurance, boundless courage, and unflinching energy have enabled them to open new paths for the progress of the human race. Livingstone's wisdom in devoting himself to this pioneer work is shown by the fact that it has inspired thousands to carry on the enlightening, civilizing, and evangelizing mission to which he gave his life. "It is a brave thing to die for one's fellow men; it is also brave, and often harder, to live for them. Livingstone did both."

Livingstone's Resting-place in Westminster Abbey. Livingstone's faithful bearers determined that their master's body should go back to his own people. The heart they buried under the *mvula* tree. The body was embalmed as well as they were able. Then, carefully wrapped, they carried it to Bagamoyo near Zanzibar, a hard and perilous journey of more than 800 miles. With saddened hearts his friends brought his body back to England, where the highest mark of honor that can be given to any one at death in England was paid by burial in Westminster Abbey, where all the kings and most famous Englishmen are buried. From every hand came tributes of sorrow and respect, and one of the English papers (*Punch*) published this poem:

- " Droop, half-mast colors; bow, bareheaded crowds,
As this plain coffin o'er the side is slung,
To pass by woods of masts and ratlined shrouds,
As erst by Afric's trunks, liana-hung.
- " 'Tis the last mile of many thousands trod
With failing strength, but never failing will,
By the worn frame, now at its rest with God,
That never rested from its fight with ill.
- " Or if the ache of travel and of toil
Would sometimes wring a short, sharp cry of pain
From agony of fever, blain, and boil,
'Twas but to crush it down, and on again!
- " He knew not that the trumpet he had blown
Out of the darkness of that dismal land,
Had reached and roused an army of its own
To strike the chains from the slave's fettered hand.
- " Now we believe he knows, sees all is well—
How God had stayed his will and shaped his way
To bring the light to those that darkling dwell
With gains that life's devotion well repay.
- " Open the Abbey doors, and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver-kin,
But great by work that brooks no lower wage.
- " He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame;
Let marble crumble; this is Living-stone."

DIRECTIONS FOR STUDY.

1 Read 1 Cor. 13:4-7, and fill out the following blanks.

In these verses Paul has described the virtues that Love brings to men. Some of these virtues that Livingstone had

are (1).....shown by.....;

(2)....., shown by.....

.....

.....

(List as many as you can think of, naming with each one some incident that appears to illustrate the virtue mentioned.)

NOTE-BOOK WORK.

2. On the outline map of Africa in your note-book trace the general course of Livingstone's second and third journeys, as follows: (1) Draw a line from Quilimane to Tete, then to Victoria Falls and back to Tete, and thence northward along the western shore of Lake Nyassa to near its northern extremity; (2) from the lower end of Lake Nyassa to the lower end of Lake Tanganyika, thence past Lake Mweru to Lake Bangweolo, then back to Lake Tanganyika up its western coast and across to Ujiji, thence recrossing the lake continue the line to the Lualaba River, and back to Ujiji, where Livingstone was found by Stanley and with him explored the northern end of the lake; thence, finally, along the eastern shore of Tanganyika to the southern shore of Lake Bangweolo, where Livingstone died.

3. Write in your note-book some of the best things that Livingstone taught the world.

4. Write a short paragraph giving your judgment of his character.

MEMORY WORK.

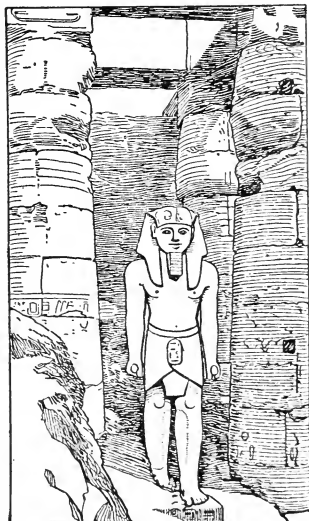
Learn for use as a declamation the poetic tribute to Livingstone given in the lesson story.

Lesson 4. MOSES. The Liberator of the Hebrews.

Ex. chs. 1-15. About 13th century B. C.

"By faith Moses . . . [chose] rather to share ill treatment with the people of God, than to enjoy the pleasures of sin." Heb. 11: 24, 25.

The Birth and Childhood of Moses. You have heard the story of the little basket boat hidden in the reeds by the river's bank, and the baby lying safe within, while his sister watched near by. I think that you know who this baby was, and that it was to save him from being thrown to the crocodiles of the Nile, as Pharaoh had ordered, that his mother made this little ark and put him in it. I am not so sure, however, that every one knows who his father and mother were, or the name of the sister who watched him so faithfully; yet this is worth knowing, for this baby became the great teacher of his people, "Moses the liberator," and those who help to bring up a great man deserve this much honor at least. At the end of this story you will find a place to write their names, after you have learned them.



Colossal Statue of Rameses II.
The Pharaoh of the Oppression, in the doorway of a temple at Thebes.

Moses was a Hebrew, one of the same race that Abraham wished to make a blessing to the world, and he had much to do with helping to make Abraham's wish come true. The days of his childhood were dark days for the Hebrews, or "children of Israel," as they are often called in the Bible stories. They were slaves, held in cruel bondage. The old monuments of Egypt still preserve pictures of Egyptian slaves doing heavy tasks under the lash of brutal masters. But in spite of this ill treatment the Hebrews increased until their masters began to fear that they might become so numerous as to be able some day to throw off the yoke of bondage. It was this fear which led to the cruel decree that every baby boy born to the Hebrews should be thrown into the river.

When the mother of Moses could no longer hide him from the Egyptians, she felt that she must trust him to the care of God alone. That is why she put her babe into the basket boat, and set it afloat among the river reeds. Safe and sound he lay there, for the great God who rules in heaven had work for this little lad to do, and every one is safe in God's care. So there he lay, gently rocking on the waves, until the princess from the royal palace came that way to bathe, and one of her maidens found the child. You have heard, no doubt, how the princess took pity on the little waif and decided to adopt him. Just here the quick wit of Moses' sister, who had been watching from a distance, served him a good turn. Running up to the princess, she said, "Shall I call one of the Hebrew women to nurse the child for you?" Permission was given, and she called her mother. So Moses grew up under the protection of the royal family. He was given a good education, and the best part of it was the stories told to him by his mother of the glorious history and hopes of his own people.

A Chivalrous Spirit. Moses grew to manhood, strong in body and mind, with a chivalrous spirit quick to sympathize with any who were in trouble. One day when he was living at court as the princess' adopted son, he saw an Egyptian mistreating one of the Hebrews. He ran to help the weaker party, and, in defending him, killed the Egyptian. This became known, and Moses had to leave the country to save his own life. He fled into the wilderness about Mount Sinai.

In the land of Midian he came to a well, by which he sat down to rest. Some young women came with their flocks to water them, but some men attempted to drive them away and to water their own flocks first. Though a fugitive, Moses still had the chivalrous spirit that he had when a court favorite. He went to the aid of the young women, and not only drove away the men, but drew water and helped the girls water their flocks. This incident evidently impressed one of the young women very favorably, for later she became Moses' wife.

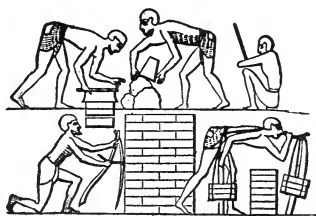
The Life Work of Moses Begun. Moses lived in Midian for many years, helping tend the flocks of his father-in-law, and having a very peaceful time. But he could not forget the sufferings of his oppressed people back in Egypt. Nor could

he escape a feeling that in some way he ought to help them. This feeling was turned into a clear conviction by a revelation that God wanted him to go back to them and set them free from bondage. So he returned to Egypt and began a struggle that was fine to see. On one side was the king with all his power, on the other a captive people with one strong, brave man for their leader. Moses demanded that Pharaoh let the Hebrews have a little rest, that they might have time to worship God. Pharaoh replied by making their tasks harder than ever. Moses renewed his demands, and told the king plainly that God would punish the Egyptians if these just demands were not granted.

The king would not listen. Then came a series of frightful plagues that drove the Egyptians almost to desperation. The water became foul so that no one could drink it, frogs overran the country, flies, a fatal cattle disease, terrific hail storms, blighted crops, locusts—all came

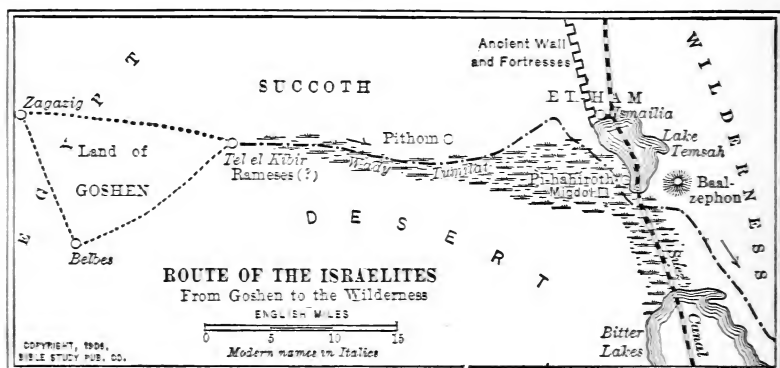
upon them. The Egyptian king recognized in each one of these calamities a punishment from Jehovah, but as soon as the trouble was past he was as hard hearted and unjust as ever.

At last there came a dreadful night in which a mysterious disease fell upon the people, and in every Egyptian home the firstborn son lay dead. Then the Hebrews were not only allowed to depart—they were almost driven away. They marched forth, a mighty host, with Moses at their head. But soon the greed of the king got the upper hand, and he sent his army to bring back the escaped slaves to work for him again. They were overtaken just as they reached the Red Sea or, more accurately, an arm of the same which then extended northward from what is now called the Gulf of Suez. Look at the map and you will see in what a trap the Israelites were. They were probably facing the string of Bitter Lakes on the isthmus, which in former times seem to have been connected one with another and with the gulf by shallow water. To the north was the great wall of Egypt defended by strong garrisons against attacks from the East. To the south were high mountains and desert which barred the way, and behind them were the Egyptians.



Slaves Making Brick in Egypt.

It must have looked for a time as if all were lost. But, while the people wailed and cried and cast reproaches upon Moses for bringing them into this evil place, he never wavered. He had confidence that God who had brought them thus far would not fail them now. Suddenly he shouted, in tones that made the most cowardly of them listen and obey, "Fear ye not! Stand still, and see the salvation of Jehovah, which he will work for you to-day! The Egyptians whom ye have seen to-day, ye shall see them again no more forever!" And then a strong wind, which God used to save His people, blew back the waters from the lake so as to expose a shallow place which permitted the people to pass over. The Egyptians came



on after them, but their heavy chariots sank to the hubs in the soft mud; the horses could not make headway, and, before they could get over, the returning waters caught them and drowned them all.

For a short time the Hebrews could hardly understand that they were really saved from their enemies. Then they seized their musical instruments and began to dance and to sing for joy. In Exodus ch. 15 we find their song of thankfulness, beginning:

"I will sing unto Jehovah, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him."

They never forgot this day, nor ceased to celebrate it in song and story, just as we celebrate our national holidays and sing songs about them. It gave them greater confidence in Moses as their leader and greater faith in God, who had saved them.

DIRECTIONS FOR STUDY.

1. Read Numbers 26:59, and write the names of Moses' father,, mother,, and sister,
2. Read some of the songs that were written by Hebrew poets in memory of such deliverances, such as Psalms 114, 115, 121, 124, 135 or 136. What is the main thought that runs through all these?
3. What things in the boyhood and young manhood of Moses helped to fit him for the great work he did in later life?

NOTE-BOOK WORK.

4. Write a heading for the story of Moses on a new page of your note-book. Select from the Brown, Perry, or Wilde pictures one with which to illustrate the lesson, perhaps that of Moses and Aaron before Pharaoh, by Doré, or a picture of the Crossing of the Red Sea, and paste it in your book. Write underneath the picture the verse you think best fitted for a motto, either from the story in Exodus or from one of the Psalms referred to, under "Directions for Study."
5. Write a short story of any incident that you prefer from the early life of Moses.
6. Write the story of any incident in modern life, your own experience if possible, that you think illustrates God's care.

MEMORY WORK.

Learn one of the Psalms above mentioned.

Lesson 5. MOSES. The Hebrew Lawgiver and Judge.

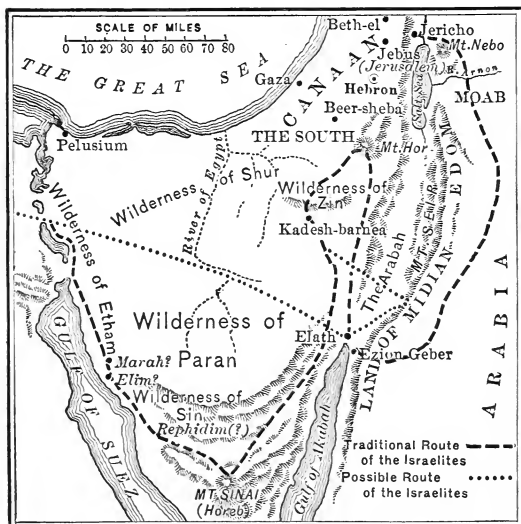
Ex. 16:1—20:21; 24:1-8; Deut. ch. 34.

"Jehovah spake unto Moses face to face, as a man speaketh unto his friend." Ex. 33:11.

Moses' New Task. After the overthrow of the Egyptian army at the Red Sea, the Hebrews were a free people, so far as their former bondage was concerned, and they looked to Moses as the man to whom they owed more than to any one else. But the next thing they had to learn was how to use their freedom. They were delivered from the lash of the taskmaster, but now they must learn to govern themselves, for freedom without self-control is very nearly as bad as slavery. Indeed, such freedom will surely lead into bondage of some kind. So Moses found a new task before him; that of teaching the people how to govern themselves, and this task was longer and more difficult than that of freeing them from Pharaoh's oppression.

The Covenant at Sinai. Of one thing Moses was quite sure—this was that the people must learn to know God and

obey Him, if they would become a great nation. Therefore he wished to have them enter into a solemn agreement, or "covenant," as it was called, with God; and for this purpose he determined first of all to lead them to the sacred mountain where it was then thought that God had His special dwelling-place. This mountain was called Sinai, or Horeb, and it was prob-



Map of the Sinaitic Peninsula.

The heavy dotted line shows the traditional route in case Mount Sinai was in the southern part of the peninsula. The other shows the probable route to Elath (Elim) and to Sinai-Horeb if that peak was situated in the land of Midian.

ably one of the peaks at the southern end of the range called Seir, in the land of Midian, south of the Dead Sea.

It was not strange that these people in ancient times should think that God lived on the mountain top, as you will understand if you have ever seen a very high mountain reaching away up into the clouds, perhaps with snow covering its peak. And you can imagine their awe when they stood at the foot of Sinai and saw its top surrounded with thick clouds, out of which came crashing peals of thunder and vivid flashes of lightning. To them this was the very voice of God, and they trembled greatly. It was under such circumstances that the covenant with God was made after the manner of the ancient Semitic peoples.



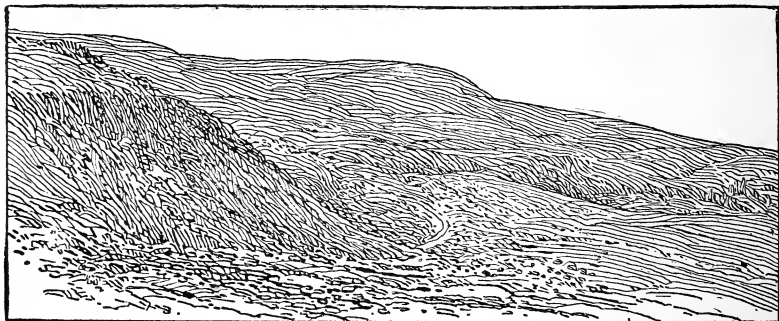
Moses.
By Michael Angelo.

The Ten Commandments. The law that Moses gave to the people centered mostly about what is called The Decalogue, or The Ten Commandments. The original form of these is somewhat different from that which we learn now, but the present form is the one that has the most meaning for us. These commandments really sum up our duties to God and to our fellow beings, and they should be thoroughly memorized. Here is a short form of them:

- I. THOU SHALT HAVE NO OTHER GODS BEFORE ME.
- II. THOU SHALT NOT MAKE FOR THYSELF ANY GRAVEN IMAGE.
- III. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.
- IV. REMEMBER THE SABBATH DAY TO KEEP IT HOLY.
- V. HONOR THY FATHER AND THY MOTHER.
- VI. THOU SHALT NOT KILL.
- VII. THOU SHALT NOT COMMIT ADULTERY.
- VIII. THOU SHALT NOT STEAL.
- IX. THOU SHALT NOT BEAR FALSE WITNESS.
- X. THOU SHALT NOT COVET.

Moses told the people that if they would hearken to God's voice and keep His commandments, He would surely bless them, and the people solemnly promised that they would do as God commanded. But it is always easier to promise than to keep one's promises, and the Hebrews had before them many long and weary years of trial and failure before they really understood what God wanted them to do. During many years Moses acted as judge of their disputes, taught them all he could, and kept his patience wonderfully through many trials. He never could have done it had he not felt sure that God was with him as his constant Friend and Helper.

The Death of Moses. At last the Hebrews came to the borders of Canaan, the land of their fathers, Abraham, Isaac and Jacob, a land so rich and fertile that men called it "a land flowing with milk and honey." From the high mountains on the east of the Jordan the people could look over to the fertile hills and valleys of their future home. But Moses was not permitted to enter it. He was a very old



Mount Nebo.

From a photograph.

man, and died before the people crossed over to conquer the land. They left him there on Mount Nebo alone with his God. They said that God Himself buried Moses, but where, no one knows. It was a fitting close to a life that had been spent with God.

The Burial of Moses.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;

And no man built that sepulcher,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on Ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor?
The hillside for his pall!
To lie in state while angels wait
With stars for tapers tall,
And the dark rock-pines like tossing plumes
Over his bier to wave;
And God's own hand in that lonely land,
To lay him in his grave!

.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him He loved so well."

—Cecil Frances Alexander.

DIRECTIONS FOR STUDY.

1. Read the story of the giving of the covenant at Sinai, as told in Ex. 19:1—20:21 and 24:1-8. What was God's promise (19:6)? What was its condition (19:5)? What did the people promise (24:7)?

2. Why is it important that a free people should know how to govern themselves?

3. What harm occurs if people fail to obey the rules of a game, or the laws of a land?

4. Who make the laws in our own land?

NOTE-BOOK WORK.

5. Select a picture for this lesson. Michael Angelo's statue of Moses is a good one, also Tissot's picture of Moses and the Ten Commandments. Paste the picture in your book and on the opposite page write the Ten Commandments. You might draw two tablets with rounded tops and print the commandments neatly on them, using the short form given in this lesson.

6. Write beneath the Commandments the form of the covenant as found in Ex. 19:5, 6 (ending with "a holy nation") and the response of the people (24:7 last half).

7. Write in your book what you think was the secret of Moses' success as a leader. Was it learning, patience, sympathy, or what?

MEMORY WORK.

Learn as a declamation *The Burial of Moses* (preferably the entire poem, given in Longfellow's compilation *Poems of Places, Asia*), or Israel's declaration of faith (Deut. 6:4-9), which is a part of one of the orations of Moses.

Lesson 6. HARRIET BEECHER STOWE. Who Aroused a Nation's Conscience.

Born June 14, 1811; died July 1, 1896.

"That also which this woman hath done shall be spoken of for a memorial of her." Mt. 26:13.

Thirteen Children and Little Money. Harriet Beecher Stowe was number seven in a family of thirteen children, a family from which more literary men and women have come than from any other in the history of America. Harriet was a sister of the celebrated Henry Ward Beecher, and her father

was the Rev. Lyman Beecher. It was a home of poverty that she was born into, with "no carpets on the floor and plenty of economy in the kitchen." The first carpet they ever had was made by Harriet's mother. She laid cotton cloth upon the floor, and painted it with oils. She must have done it well, for when one of the deacons of the church called soon after, he stopped short upon the threshold. "Step in, step in," said Mr. Beecher. "Why, I can't," responded the deacon, "without stepping on it. Do you think you can have all that and heaven too?"

But this poverty did not hurt Harriet or any of the family. It seems rather to have developed habits of industry and self-reliance that made them the strong, effective people they afterward became.

Work and Play. Harriet soon learned the mysteries of housekeeping, and at the same time had plenty of time to enjoy the fields and forests and all out-of-doors. She was exceptionally bright, quick to take in everything, and with her own share of mischief. One day, when their mother was out, the children found a package of "onions," as Harriet called them. The rest seem to have had their doubts about the "onions," but Harriet persuaded them that they were good, and her mother returned just in time to discover that the choice tulip bulbs which her brother had sent from New York had all been eaten up. Harriet loved books and school. The conversation in her father's family was of such a nature as to prove not only interesting but profitable. Even the children learned to talk and think about things really worth while, and this all came back in rich measure in her later life. In those days there were not many books, and very, very few that were written for children. When Harriet was six or seven years old she went exploring in the garret and found a barrel full of old sermons and pamphlets. She hauled them over and found way down at the bottom a copy of *The Arabian Nights*. She knew nothing about it but that it was a book, and that was enough. She sat down, and was soon lost to all the world in her delight over this new treasure.

Her Religious Awakening. When Harriet was fourteen years of age she heard her father preach on Jesus as a Friend. Dr. Beecher spoke that day very simply and earnestly, and the sermon came as a great blessing to his little girl. She

realized how much she needed the kind of friend that her father was speaking of, a friend who would be always sympathetic and compassionate, and she decided that she would have Him for her own Friend. She went home and said to her father, "Father, I have given myself to Jesus." This was the beginning of new happiness in her own life, for the resolution made that day found constant expression in a brave, loyal life of service and devotion to duty.

The Wife and Mother. It was to have been expected that such a girl would make a good woman and a good wife.



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Harriet Beecher Stowe.

Harriet Beecher Stowe was both. It must have been hard for her, with all the splendid talents she had, to attend faithfully to the petty drudgery of household tasks, but she did it with cheerfulness. Her son tells of some amusing attempts to combine literary work with housekeeping. She was trying to direct Mina, the colored girl, how to cook, and at the same time endeavoring to dictate to a friend a story that she was composing. The result was something like this: "Her

lover wept with her, nor dared he again touch the point so sacredly guarded—Mina, roll that crust a little thinner—He spoke in soothing tones—Mina, poke down those coals in the oven.—'What is this life to one who has suffered as I have?'—'Shall I put in the brown or the white bread first?' asked Mina."

Slavery and Uncle Tom's Cabin. This Mina was a colored girl whom Mr. and Mrs. Stowe had saved from being carried back into slavery. At this time the country was divided into slave and free states. In the former, slavery was allowed, but not in the latter. But a law had been passed, called the Fugitive Slave Law, which permitted any owner to pursue a slave who had escaped into the free states, and take him back, and which forced the people of the free states not only to allow him to do so but even to assist him. This led to many cruel and heartrending scenes, such as were connected

with slavery. Families were separated, children being taken from their parents, and wives from their husbands, and the captives often sent back to unspeakably cruel bondage. All this aroused in Mrs. Stowe a passionate hatred of slavery. With many other people she felt that the Fugitive Slave Law was an infamous measure and opposed to the higher law of God and the commands of brotherly love and kindness. Nevertheless, few people dared publicly to denounce the law. The few abolitionists in New England who lifted their voices against slavery were despised as fanatics. The system which had entrenched itself in the constitution of the United States threatened to extend itself over the northern as well as the southern states. An agitation against it seemed to imperil the national union. The history of those days is full of exciting incidents connected with the attempts of slaves to escape from their bondage, and the efforts of the more humane of the white people in the free states to help them, even at the risk of being themselves punished.

Mrs. Stowe felt all this very keenly. One day she received a letter from her sister-in-law, describing some of the sad things that were happening, and then added: "If I could use the pen as you can, I would write something that would make this whole nation feel what an accursed thing slavery is." The idea inspired her, and she exclaimed, "I will write something. I will, if I live!" The next Sunday while in church the plan of the story of *Uncle Tom's Cabin* came into her mind. She began to write, and published the story first as a serial in *The Era*, of Washington. Notwithstanding the unpopularity of the subject, there was great demand for it, and in 1852 it was published in book form. Over three hundred thousand copies were sold in one year. It has been translated into nineteen different languages, and it is estimated that 3,000,000 copies have been sold.

Uncle Tom's Cabin did more to strike a death-blow at slavery than all the speeches and tracts and arguments that were written and delivered. It is a thrilling and pathetic story, and made Mrs. Stowe famous as an author, but she did not care half so much about that as for the way in which the book aroused the conscience of the nation. The secret of its power was that it made the characters it told about seem intensely real and human to all who read it. There were many people who had almost doubted whether negroes

were really human beings, and others who denied flatly that they had souls. But *Uncle Tom's Cabin* made the characters of Uncle Tom, and Eliza, and Topsy, and the rest so real, and at the same time showed so clearly how dreadful slavery was, even when the slaves were kindly treated, that thousands whom arguments had failed to move, were aroused to indignation and pity.

There were many, of course, who were not convinced, but who none the less recognized the tremendous power which this book would exert. Mrs. Stowe received letters from many in whom the story aroused savage enmity. Some of these letters contained abuse and even threats, and the inmates of her home slept with firearms ready, and a large bell with which to call the young men of the adjoining Lane Seminary in case a mob should attack the house. But Mrs. Stowe also lived to see the day when, though at the cost of a long and terrible war, slavery was at last banished from our land.

On her seventieth birthday, a garden party was given in her honor at Newtonville, Massachusetts. Two hundred of the best known literary men and women of the land were there, all of whom honored her as the one who had done most to bring justice and freedom to the slave. And all over the South there were many who read with new understanding and great joy the words that Jesus quoted from Isaiah:

“The Spirit of the Lord is upon me,
Because he hath anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised.”

DIRECTIONS FOR STUDY.

1. In what kind of home did Mrs. Stowe pass her girlhood?
2. What were the results of her early training?
3. What great moral and political question was agitating the country during her lifetime?
4. What was the Fugitive Slave Law? the Underground Railway? (Look them up in a United States history or an encyclopædia.)
5. Do you think it was right for people to assist slaves to escape from bondage, when this was against the law?

6. What gave *Uncle Tom's Cabin* such great influence in helping to bring about the abolition of slavery? (See story above.)

7. What does this suggest as to the best way of overcoming unworthy prejudice against people, or classes of people?

8. What did Jesus teach about the relations of masters and servants? (Mt. 23:10-12.)

NOTE-BOOK WORK.

9. Write HARRIET BEECHER STOWE, 1811-1896, as a heading for a new page in your book. Paste on this page a portrait of Mrs. Stowe (Brown Pictures No. 31, Perry Pictures No. 40). Then write a short story about her and what she accomplished.

10. Find out what you can about any negroes who have been useful in the world, or have become famous. Make a list of them, with the thing for which each one is best known.

MEMORY WORK.

Learn Eph. 4:32.

Lesson 7. SAMUEL CHAPMAN ARMSTRONG. A Pioneer in the Education of the Freedmen.

Born Jan. 30, 1839; died May 11, 1893.

"In diligence not slothful; fervent in spirit; serving the Lord." Rom. 12:11.

Life in a Boy's Paradise. If you had been living in Honolulu about the year 1850, and had gone down to the beach, you might have seen a lot of happy little fellows, barefooted, with trousers rolled up and hair flying in the wind, rushing in and out of the water, sailing boats and having a fine time generally. It would probably not have taken you long to single out one of the boys, a slim, light-haired lad, easily noticed for his fun and liveliness, a leader of all the rest. And if you had asked his name, some one would have replied, "Why, that's Sam Armstrong; you ought to know him." And you would have enjoyed knowing him, for he would have led you a merry chase through every kind of sport, swimming, boating, horseback riding, and all other things in which boys delight.

Samuel Chapman Armstrong was born on one of the neigh-

boring islands, called Maui, where the extinct volcano of Haleakala pokes its giant crater into the sky ten thousand feet above the level of the sea. His father and mother were missionaries in the days when the missionaries were also statesmen, helping to build up the government as well as teaching the people about Jesus Christ and His religion. And these missionary boys were just as lively and mischievous as other boys, just as fond of going barefooted, which they could do all the year round in that climate, and just as unwilling to be dressed up for Sundays. Samuel Armstrong says of those days:

"Molasses and water was bliss to us, and ginger cake was too good to be true. We went barefoot, we were hungry and felt the ferule about our hands and shoulders, and had our lunches stolen by the other hungry boys, and had prayer-meeting out among the rocks, and learned seven honest verses by heart for Sunday school, besides the catechism at home. The small boy of to-day tries to be a gentleman, which we never dreamed of: our ambition was to delight in native rollicking freedom, in sea, in salt ponds and wild mountains."

He tells of many queer scenes in that semi-pagan country, how the natives would bring their dogs to church and sit unmoved while the little curs fought, and how these natives delighted in squeaky shoes, the louder the better. A man would often come walking noisily into church, sit down and pass his shoes out through the window for his wife to put on before entering, thus adding to the family glory by the added noise.

And with the fun was plenty of hard, honest work at home and at school. Samuel's early schooling was received at the Royal School at Punahou, founded for the training of young chiefs. Some manual work was required of every pupil, and Samuel did his stint of hoeing in the field, even interfering with nature by digging up the melon seeds to see if they had started. But everywhere he did his work well.

When he went to Oahu College, he was asked to take a class in geometry whose teacher had given it up for a time. It was a severe test for a young undergraduate, but the same spirit that made him the undisputed leader on the athletic field carried him through this task. As a teacher he seldom looked at his book during the class exercise, and this inspired the class to do likewise, with the consequence that when the public examination came, at the end of the year, these boys

surprised the examiners and every one else in the school with their feats of memory.

Samuel, like all the sons of missionaries, had to earn his own pocket money, which he accomplished in a variety of ways, acting as tax-assessor, book-keeping, supervising schools, and editing a paper.

College Days. In 1860, his father, Richard Armstrong, died, and Samuel sailed soon after for America to enter Williams College. The impression he made upon his fellow students in that quiet New England college town must have been startling. One of his classmates said that he could best be described in the eastern Tennessee dialect as "plumb survigrous." "He could manage a boat in a storm, teach school, edit a newspaper, assist in carrying on a government, take up a mechanical industry at will, understand the natives, sympathize with the missionaries, talk with profound theorists, recite well in Greek or mathematics, conduct an advanced class in geometry, and make no end of fun for little children." He was full to the brim with good cheer, true manliness, and the spirit of useful service. He had thoughts of studying for the ministry, but could not abide the unduly solemn way in which some people looked upon that calling. He had the spirit of the pioneer that drives men to strike out and do things, and he used to say that he would become either a missionary or a pirate.

Fighting for the Right. During the last of Armstrong's college days there was much excitement over the war. Many of the college men were enlisting, and soon after graduation Armstrong was in Troy, New York, enlisting a company. He soon made a reputation for two things: strict discipline and perfect fairness. These two traits he always showed, and they won for him the respect and affection of his men. When the regiment went into camp after a hard march, instead of at once seeking the best spot for himself, as many officers did, Armstrong's first thought and care was for his men, to see that they were comfortable and well cared for. When his regiment went into battle, Armstrong was conspicuous for bravery and coolness. He would take care to see that his men were as well protected as possible, while he often exposed himself to the fire of the enemy without flinching. The result of all this was that his men would follow

him anywhere, and do anything for him. In the disastrous retreat from Harper's Ferry, his company was one of the few who came away in any order at all.

One great secret of Armstrong's bravery in battle was the fact that he was conscious all the while that he was ready to die. He had a clear conscience, he had performed every duty he had undertaken to the best of his ability, and death had no terrors for him.

Leading the Colored Troops. After the emancipation of the slaves, Armstrong felt more interest in the cause for which he was fighting than ever before. He felt that slavery was now clearly defined as the underlying cause of the war, and he was willing to do and dare anything for the cause of freedom. Accordingly, when colored troops began to be enlisted, he sought a position as colonel in command of a regiment of them. Only the best officers were chosen for this work. Many people thought that the negroes, who had always been slaves, with no responsibility, would not fight, and that they could not be disciplined or controlled. Besides, the officers of colored regiments would be in particular danger, for the Confederate troops had threatened to treat them with special severity if they were captured. But the negro soldiers proved to be as loyal, brave and efficient as any, and Armstrong's men won particular distinction.

The Freedmen's Bureau. After the war was over, Armstrong found himself a general at the age of twenty-five. He thought of going into the government service, but was so disgusted with the crowd of office seekers who seemed to care for nothing but getting easy work with big pay, that he gave up the idea. He found such a position as he wanted, however, in the Bureau of Refugees, Freedmen and Abandoned Lands. It was the task of this bureau to build up the business of the South after the war. Many plantations had been abandoned, there were people who had lost their slaves and did not know how to work without them, and there were slaves who did not know what to do with their new-found liberty. And so the country was divided up into districts and the agents of the Freedmen's Bureau had to be business managers, judges, police officers, and friends to every one.

All kinds of troubles came up for settlement, and General Armstrong had to straighten them out with the assistance of

associates appointed by the whites and the blacks. One can easily imagine the tact, wisdom and patience that it required to do such a work successfully.

Hampton and Industrial Education. In his dealings with the negroes General Armstrong saw clearly that what they most needed was to be taught to help themselves. They must be taught to work, not like cattle driven under the whip, but intelligently and efficiently. He conceived the idea of a school where the young colored people might be trained to become teachers and good workers and so go out to help elevate their own race. He suggested the idea to the American Missionary Association, and they promptly asked him to be the head of the school. With wonderful faith and clear insight into just what needed to be done, he threw himself into this work, and built up at Hampton, Virginia, the splendid institute that now stands there, where hundreds of young colored people and Indians have been educated and trained for good work in the world. He raised money for it at the North, he taught and supervised and looked after the social life of the students; he seemed to be everywhere, and to do admirably everything to which he put his hand.

General Armstrong's Ideals for Life. General Armstrong was a thorough Christian, and Christianity meant to him doing one's duty honestly and well. He gloried in doing the hard thing, and he always tried to get this same spirit into his students. He was very fond of telling a story about a woodchuck that was chased by a dog. The only way to get away was to climb a tree, but woodchucks can't climb trees. This woodchuck *had* to, and he did. General Armstrong used to tell his young people that they should be thankful for the necessity that made them do the hard tasks, for through hard work they would develop character. In his school work he showed the same qualities that had marked him in the army. He was severe on those who were lazy or careless, but he was always fair. And his severity was always lightened by a gleam of fun that



Samuel Chapman Armstrong.

never left him even to the last of his life. In a talk to his students he once said, "Spend your life in doing what you can well. Do what you can do well, and people will respect it and respect you. This is what the world wants of every one."

When General Armstrong died, the commanding officer of Fortress Monroe asked the privilege of giving him full military honors at his funeral, an unusual honor for one not in the active service. He was buried among his students who had died at the school, and his grave was marked with a block of Williamstown granite at one end, and of Hawaiian volcanic rock at the other. But his finest monuments are the splendid school where the young people of less favored races are being trained to do their work in the world, and the lives of young men and women on whom the influence of General Armstrong has left its enduring mark. As they laid him to rest in the grave his students sang Julia Ward Howe's *Battle Hymn of the Republic*:

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword,
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps,
His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel;
"As ye deal with my contemners, so with you my grace shall deal";
Let the hero, born of woman, crush the serpent with his heel,
Since God is marching on.

He hath sounded forth the trumpet which shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on.

Among General Armstrong's papers was found this word that he had written some time before his death: "It pays

to follow one's best light—to put God and country first, ourselves afterwards."

DIRECTIONS FOR STUDY.

1. Where was Samuel Armstrong born, and when? How long did he live?
2. What was his father's occupation?
3. What do you find in the things he did as a boy that helped to make him the kind of man he afterward became?
4. What part did he take in the struggle for freedom?
5. What did he do to make freedom of real value to the colored men?
6. Where is Hampton? Find it on the map.

NOTE-BOOK WORK.

7. Start a new page with General Armstrong's full name and the dates of his birth and death at the top.
8. Write a short outline of his life, telling the important things he did after leaving his home in Honolulu.
9. Find out all you can about Hampton Institute and the work that is done there, and write a short story about it. You can get the information needed at the public library, in the encyclopædia, or by writing to Hampton Institute, Hampton, Va., and asking them to send you some information. There are two very interesting articles about Hampton in *The Outlook* for July, 1907, and *The Review of Reviews* for September, 1906.

HOME WORK.

10. Find out what you can do to help the work at Hampton and similar schools, and try to get others to help, too.
11. Commit to memory *The Battle Hymn of the Republic*.

Lesson 8. JOHN HOWARD. The Champion of Prison Reform.

Born Sept. 2, 1726; died Jan. 20, 1790.

“Who went about doing good.” Acts 10:38.

An Imprisonment that Bore Good Fruit. A little more than one hundred and fifty years ago, an English vessel sailing for Portugal was captured by a French privateer, England and France being then at war with each other. The passengers were taken prisoners and carried to Brest and other places. They were treated very severely, and suffered greatly both from neglect and from cruelties practised upon them. Among their number was a young Englishman named John Howard, who was attempting to go to Lisbon to see if he could be of any service to the sufferers from the great earthquake which had destroyed that city. The experiences which he had upon this trip made a deep impression upon his mind, and undoubtedly helped to prepare him for his life work, for years afterward he wrote of them at the very beginning of his great book upon *The State of Prisons*, a book which was destined to bring about many reforms in the treatment of prisoners.

A Boy who was not Spoiled by Money. John Howard's father was a well-to-do merchant, an upholsterer, who died when John was sixteen years of age, leaving the boy practically his own master and the possessor of considerable wealth. For most boys, this is about the worst thing that can possibly happen, to have plenty of money and little restraint. But John had learned to control himself, so that he did not need watching, and he had also learned to estimate rightly the value of money as a means of doing good, so that he was not spoiled by his freedom or his wealth. His early education had not been very good, but he more than made up for its deficiencies at most points by his own habits of careful reading and observation, and by travel.

A Humane Landlord. In 1758 Mr. Howard settled at Cardington, a little village near Bedford, where he had a considerable estate with many tenants. Both he and his wife looked upon this as an opportunity for doing good. Instead of trying to see how much money they could squeeze out of their tenants by charging high rents for miserable hovels, they were constantly trying to see what they could

do to make their condition better. They had what they called their "charity purse," into which went all the money they could spare for benevolent objects. On one occasion, when Mr. Howard was figuring up his accounts for the year, he found a surplus, and proposed that they should spend it on a trip to London. But Mrs. Howard suggested that this sum would be just enough to build a nice little home for one of their needy tenants, and to this purpose it went. As a result of their work, "Cardington, which seemed at one time to contain the abodes of poverty and wretchedness, became one of the neatest villages in the kingdom."

A Sheriff who Tried to Help. In 1773, a short time before our country became independent, Mr. Howard was appointed High Sheriff of the county of Bedford. He accepted this office with the same deep sense of responsibility that he felt toward all his work. He was brought into very close contact with the prisons and prisoners, and saw so much of misery and suffering that seemed to him unnecessary that it moved him to pity and efforts for improvement. In those days it was the common custom for jailers to get their pay from fees paid by the prisoners. It was also lawful for a man to be imprisoned for debt.



John Howard.

Dr. Howard found men who had been acquitted of the charge on which they were arrested, or who had been ordered discharged by the courts, still held prisoners until they should pay the jailer's fees. He at once made application for a regular salary to be paid to the jailers, and the abolishment of this fee system. He was asked to name any other place where this was done, and immediately started out to visit other parts of Great Britain to find the precedent, or example, that he desired.

The Sorrows of the Prison House. Howard not only failed to find such precedent, but he found so many terrible things in the prevailing treatment of prisoners at that time that his heart was stirred to indignant pity, and he determined to devote his life, or so much of it as might be needful, to the

work of reforming prison conditions. He found that prisoners were treated with the rankest injustice in being held captive long after they should have been discharged; he found conditions that undermined health and sent the prisoner out an invalid for life, if indeed he escaped alive at all; he found conditions that, instead of reforming criminals, made them worse than they had been. He traveled extensively not only in his own country, but all through Europe as well, paying his own expenses, and often undergoing great personal danger and hardship. That such cruelty and injustice seem almost incredible to-day is a testimony to the fact that the world is growing better. In England he found men, and women too, confined to underground dungeons, and debtors chained by the leg to the prison wall, selling articles to passers-by in order to pay off their debt and their fees; he found one frightful cell, seventeen feet long, eight feet wide, and five and a half feet high, entirely dark, and with no air except what could come in through an opening in the door five by seven inches. The room was intolerably filthy and unwholesome, and yet three persons had been shut up there for two months. They could not stand upright, and had to take turns crouching at the door to get a few breaths of air through the tiny opening, in order that they might not suffocate entirely. In many places the unhealthful conditions gave rise to a frightful disease called jail fever, of which hundreds of poor wretches died. Howard himself ran great risk of catching this fever as he went on his tours of investigation, but he never turned aside on that account, for he knew that the only hope of reform lay in telling people the exact conditions that existed.

In most countries on the continent of Europe he found some things better, but he also found many terrible practices, such as torturing prisoners to make them confess, loading them down with heavy chains, and inflicting cruel punishments like that of the knout in Russia. With infinite patience and persistence he kept at his self-appointed task, until he had gathered a mass of evidence of the inhumanity of prison customs in the civilized world that fairly staggered people when he published it in his books.

There were some punishments which had a touch of humor in them, as, for instance, the punishment meted out in Vienna to bakers who sold short weight. These were tied in their own baskets and thoroughly ducked at the end of a long pole

in the waters of the Danube. In Holland he found places where convicts were put at useful employment, and this rejoiced him greatly.

Reforms Effected. As a result of Howard's labors and his descriptions of what he had found, a number of reforms were made, and the conditions of the English prisons very much improved. Many of those on the Continent were also improved because of the frank words which Howard spoke to officials and even to kings as he met them on his travels. In England, Howard was called before Parliament and publicly thanked for his services.

Another Labor of Love. During his travels, Mr. Howard had come into contact with hospitals as well as prisons, and found conditions there not very much better. Nothing was known at that time of the modern methods of treating disease, or of scientific surgery with its antiseptics. But conditions were not even as good as the knowledge of the time might have made them, and Howard saw another opportunity to be of service to mankind. And so off he went on another tour of the Continent, trying to find out just what conditions were and how they might be improved. He was especially interested in the lazarettos, or hospitals for contagious and infectious diseases. In this he ran fearful risks of being stricken with the plague, but he tried to take all possible precautions, and went ahead. Once more, by making the evils known he led to reforms which doubtless saved thousands of lives.

Secrets of Success. There are certain things which account for the success of Howard's work. First, his great earnestness and devotion. He felt that it was his mission in life to help his fellow men, and he never shrank from any opportunity to do this. Secondly, his personal influence. He was so earnest and so evidently actuated by the noblest motives that men everywhere respected and trusted him. He got information that many could not have obtained. In one place he found that the convicts in a prison, two hundred in number, had mutinied and killed two keepers, and the remaining keepers were afraid to go near the jail. Howard went in alone and quieted the rioters. How, no one ever knew, for he was too modest to talk about it. Thirdly, his accuracy in observation and description of details. He was so careful,

when he went to a prison, to see things for himself, measuring the size of windows and rooms, counting the number of steps down into a cell, etc., that when he published his books, his account convinced his readers.

A Martyr to the Service of his Fellow Men. Howard's journeys took him, for the second time, to Russia in 1789 and 1790, to continue his unwearying efforts to learn whatever he might turn to the advantage of the unfortunate and suffering. He had some skill in medicine, and in the little village of Cherson, about one hundred miles east of Odessa on the Black Sea, he was asked to attend a young lady who had been stricken with fever. He was not strong, and the exposure was too much for him. He was taken down with the disease himself, and died Jan. 20, 1790. A monument was erected to his memory in St. Paul's cathedral, but a still better memorial is found in the associations organized for the relief of prisoners, that are named after him. Few men have more unselfishly devoted their money and their lives to the service of their fellow men than John Howard. The thought of his life may remind us of the poem by Leigh Hunt about the good sheik, Abou Ben Adhem.

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?' The vision raised its head,
And with a look made all of sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spake more low,
But cheerly still; and said, 'I pray thee, then,
Write me as one that loves his fellow men.'

The angel wrote and vanished. The next night
It came again with a great wakening light
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest."

DIRECTIONS FOR STUDY.

1. Read the story, and then answer the following questions.
2. What experience first helped to give Howard his sympathy with prisoners?

3. What principle guided him in the use that he made of his time and money?

4. How did he think a landlord should treat his tenants, especially if they were poor?

5. What opportunities came to him when he was elected sheriff?

6. How did he think people ought to feel toward prisoners, and how treat them?

7. What traits of character or habits contributed most toward the success of his work?

8. In what respect did John Howard exemplify the spirit and mission of Christ? (Lu. 4:16-21; comp. Is. 61:1.)

9. What is being done, in the spirit of John Howard to-day, to make the conditions of prison life better and to help prisoners become better men after they are discharged? Find the answer to this question by looking up the work of some of the prison associations, such as the Central Howard Association, in Chicago; the New York Prison Association, or the Prison Department of the Volunteers of America, in New York City; the Massachusetts Prison Association, in Boston, the Canadian Prison Association, in Toronto. There are about thirty such associations in America, and if you write to any one of them for information, or one of their reports, you will find out what they are doing and what people can do to help.

NOTE-BOOK WORK.

10. Write a short story of the life of John Howard, telling the most interesting and important things that he did.

11. Write down some of the things that are being done for prisoners to-day, both to make their imprisonment more humane and to help them to a better life.

12. Look up the following passages and select the one you think most appropriate for a motto with which to close your story of Howard. Is. 42:1, 7; Mt. 25:35, 36, 40; Ps. 79:11; Prov. 22:29; 1 Jo. 3:23.

MEMORY WORK.

Commit to memory the poem, *Abou Ben Adhem*.

Lesson 9. FLORENCE NIGHTINGALE. A Pioneer in the Red Cross Movement.

Born May 12, 1820; died August 13, 1910.

"Blessed are the merciful." Mt. 5:7.

Saving a Dog. A little girl was riding one day, with a gentleman, over the downs of Hampshire, in the south of England, when they noticed a shepherd, vainly trying to collect his sheep which had become badly scattered.

"Where is your dog, Roger?" asked the gentleman, as he watched the old man's efforts.

"The boys have been throwing stones at him," replied Roger. "They have broken his leg, poor beast, and he'll never be able to do anything more. I shall have to put him out of his misery."

"Oh, is Cap's leg broken?" cried the little girl. "Cannot we do something for him? Where is he?" and she put her pony to the gallop toward the old shed where the faithful shepherd dog lay suffering.

The leg proved not to be broken, but only badly bruised, and the application of hot bandages made such improvement that old Roger was both amazed and rejoiced when he came home in the evening, and Cap was soon trotting about at his work of tending the sheep.

The Child Nurse. This story has been told many times, for the little girl whose heart was moved with pity at the suffering of the shepherd dog became one of the most famous women in England, and indeed in the whole world, and that which made her famous was her tender sympathy for all who were in distress, and the cool head and splendid mind which told her what most needed to be done. Even as a little child in her play she showed the traits that were to be so useful in later life. Her dolls were always getting sick and having to be nursed back to health. She was surgeon for all her sister's dolls when arms or legs or even more important members became broken. As soon as she was old enough to go about it was her greatest delight to visit the homes of the poor and the sick of the village, and carry them the little delicacies, or clothing or other gifts which her mother, who was quite as tender-hearted as she, was accustomed to send. Both she and her sister had many pets, but it was noticeable that Florence paid most attention to the old and infirm, that,

because of their weakness, were little noticed by the farm hands. Seldom did she miss a morning without a visit to Peggy, the old gray pony, with an apple or lump of sugar in her pocket for Peggy to nose out. She and the birds and squirrels were boon companions, and every mother bird seemed to know that the secret of her nest and her little ones was safe with Miss Florence.

A Young Lady of Purpose. Florence Nightingale grew to young womanhood under most favorable surroundings. She was well taught, under firm but kindly discipline, and became an exceptionally accomplished young lady. She had wealth, position in society, and abundant opportunities for enjoyment in a life of ease and idle pleasure. But such a life had no attraction for her. Gentle, refined, and modest as she was, she had a strong will and a determination to be of use in the world. Her early love of playing nurse, and the equal pleasure she took in her friendly visits among the poor and the suffering after she had grown to young womanhood, led her to turn her attention to nursing as a profession.

A Life Work that Required Courage. In these days, when the trained nurse has such an honored place in our life, we can scarcely imagine what it meant for a young lady of culture and refinement to choose such a work in England when Florence Nightingale was young. Professional nurses were then found usually among the lower grades of women. They were, for the most part, ignorant, untrained, unreliable and even immoral. Drunkenness was common among them, and they were anything but respected. But in all this Miss Nightingale saw the greater need for young women of character and refinement to give themselves to the ministry of healing and comfort. And so, in spite of the wonderment and criticisms of many of her acquaintances, she entered the Deaconess Hospital at Kaiserwerth, on the Rhine, to receive her training as a nurse. It is good to know that from her parents she had only sympathy and hearty support. She did her work well, and after graduating went first to her home, and later to London, where she became interested in work for street boys, and soon took charge of a Home for Sick Governesses. Here she had an opportunity to show not only the kindness of heart for which she was already known, but also the ability to manage things that was her other strong characteristic.

A National Crisis. In the year 1854, war broke out between England and Russia, the war which is known in history as the Crimean War. France and Turkey were allies with England, and the conflict was long and bloody. Very early in the war the allied forces won a great victory at Alma, and the nation rejoiced. But soon after came sad news. The gallant men who had fought so bravely and had been wounded in the battle were in the deepest distress and misery. No proper provisions had been made for taking care of the sick and wounded; there were no trained nurses, and stores of medicine and supplies were in confusion; wounded men were brought in from the front and left to suffer and to die simply because there was no one to care for them properly. Mr. William Howard Russell, the war correspondent of *The London Times*, wrote: "Are there no devoted women amongst us, able and willing to go forth to minister to the sick and suffering soldiers of the East in the hospitals at Scutari? Are none of the daughters of England, at this extreme hour of need, ready for such a work of mercy?"

The Angel of the Battlefield. There was one, and she was fitted for the task. There were plenty of tender-hearted, loyal women, ready and willing to go, but there was just one who had the skill, the practical knowledge of affairs, and the administrative ability which was needed to bring order out of chaos and organize an efficient working force of nurses.



Florence Nightingale.

That one was Florence Nightingale. The nation called her, and she responded with loyal willingness. Within a week's time she had a band of thirty-eight nurses ready to start. They left at night to avoid public notice, for Miss Nightingale's modesty always made her shrink from open praise, and landed at Scutari the day before another great battle. There is not space to tell of all the details of the tremendous task that confronted the Lady-in-Chief, as she was called. Imagine a great barracks building turned into a hospital, with long rows of sick and wounded men, packed closely together, even lying on the floor in the passageways, without clean linen, without atten-

tion, men with their clothing stiff and hard from their own blood, and everywhere filth, rats and other vermin. Imagine a tender-hearted, refined woman looking at all this, knowing that it was her task to bring order out of this confusion, and knowing too that the lives of many of these brave fellows would depend upon how well she did her task. Many a strong man would have trembled before such responsibility, but Florence Nightingale simply went to work. In a short time men found themselves lying upon beds that were clean and comfortable, eating food that was nourishing and well-cooked; gentle hands attended to bodily needs, and tender sympathy brought comfort to hearts that were ready to despair. As Francis Bennoch has written:

“Neglected, dying in despair,
 They lay till woman came,
 To soothe them with her gentle care,
 And feed life's flickering flame.
 When wounded sore, on fever's rack,
 Or cast away as slain,
 She called their fluttering spirits back,
 And gave them strength again.”

The soldiers came to look upon Florence Nightingale with something like worship in their hearts. No case was so hopeless but she would try to save. No wounds were too horrible for her to cleanse and bind up.

The Lady with the Lamp. Day after day she worked in a way that would have prostrated many a more robust person, and then at night, with a lamp shaded by her hand lest the light disturb the sufferers, she would make the rounds of the hospital to see that all was right, or to render any service that might be needed. And so they came to call her “The Lady with the Lamp,” and many a rough soldier turned to kiss her shadow as it passed. Our own Longfellow wrote in her honor a beautiful poem, *Santa Filomena*, in which he refers to this. When the last hour came, as it did for many a poor fellow, the Lady with the Lamp was at his bedside to speak words of cheer and of the love of God and the hope of heaven. No wonder they worshiped their Lady-in-Chief. Meanwhile she was also winning the confidence and respect of officers and those in authority at home and on the battlefield. Her unerring wisdom and superior skill made even old campaigners look on with amazement.

Almost a Martyr. After several months of such exhausting labor, Miss Nightingale was herself stricken with fever, and had need of the same loving care she had given to others. The news of her illness was received with consternation, and men in the hospital at Scutari, who had looked unmoved upon death in its most terrible forms, turned their faces to the wall and cried like children. But her life was spared, and she was urged to go home for rest. This she refused to do. She would not leave her post as long as there were so many to be cared for and so much to be done. Even when the war was over, and all England was rejoicing over the victories, she refused to leave her post. The battles were over, but there were hundreds of wounded and sick who still had to be cared for.

A Nation's Heroine. At last the time came when she felt that she could return. The British Government offered to send a warship to bring her back, but she declined the offer and came home in the ordinary way, slipping quietly into England and into her old home before any one knew she had returned. There is not space to tell of all the honors that were bestowed upon her, but that is just as her modest, womanly heart would have it. The testimonial that pleased her most was a great subscription which was raised to found a Training Home for Nurses, which had been one of her fondest desires.

Fruits of her Work. The strain of the heavy labors in Crimea left Miss Nightingale an invalid, but it did not prevent her from working. She has gone steadily onward promoting by her counsel and advice one good work after another. She has lived to see the profession of nursing an honored one in England, with adequate provision for training. She has inspired many a young woman to a life of noble service and self-denial who might otherwise have been an idler. Her work in Crimea was the beginning of new and better methods of caring for soldiers. Her influence has led to the organization of numerous societies, like the Red Cross, that aim to reduce the suffering and mortality from wounds and disease. The losses of Japan from these causes during her late war with Russia were lessened in an unparalleled degree because of what the Japanese sanitary commission learned directly or indirectly from Florence Nightingale.

DIRECTIONS FOR STUDY.

1. Read carefully the story and find out anything else you can about Miss Nightingale's home life and work.
2. In what ways did she show in childhood the traits that made her famous later?
3. What did she think was needed in order to make life worth while?
4. Why did it take special courage to undertake the life work that she chose?
5. What national emergency called her to her greatest work?
6. What kind of task did she find at Scutari, and how did she perform it?
7. What different kinds of service do trained nurses render to-day? Where do they get their training? What associations of nurses are there in your town or city, and what is their purpose? (This information can be obtained partly from some recent encyclopedia under "Nurses" or "Nursing"; or by inquiry of the charity organization of any large city or town.)

NOTE-BOOK WORK.

8. Write "Florence Nightingale" with the date of her birth, at the top of a new page in your note-book. For a picture of her, obtain, if possible, Brown 1237, Perry 151.
9. Write a short account of what most interests you in her early life.
10. Write a short story of her work during the Crimean War. Give the different names that were applied to her, and tell why she was called by them.
11. Make a list of the results that have come from the work of Florence Nightingale for which we have reason to be thankful to-day.
12. Read the parable of the Good Samaritan (Lu. 10:25-37), and write in your note-book some points wherein Florence Nightingale resembled him.
13. Write a short account of what is being done for the poor or suffering by trained nurses, in your town or neighborhood.

MEMORY WORK.

Memorize Mt. 25:31-40, a passage which has in it the spirit that inspires Miss Nightingale's life.

Lesson 10. GUIDO FRIDOLIN VERBECK. A Citizen of no Country but Honored by Three.

Born Jan. 23, 1830; died Mar. 10, 1898.

"By faith . . . , when he was called, [he] obeyed to go out unto a place which he was to receive for an inheritance." Heb. 11:8.

A Man without a Country. Did you ever read *The Man without a Country*, by Edward Everett Hale? That is the story of a man who, as punishment for unpatriotic wrongdoing, was deprived of his citizenship and obliged to forfeit



Guido Fridolin Verbeck.

the privilege of living in or even hearing of his native land. This is the story of a man who voluntarily gave up his native land, and became literally a citizen of no country, in order that he might give himself to heroic, unselfish service to his fellow men. It is a story of a great man who did great things and won a rich reward.

A Beautiful Home. The story begins in Holland, that queer little land where canals run everywhere, where boats are as plentiful as wagons, where every one learns to skate, and where life is a constant struggle with the ocean. It is a land with a stirring history, full of incidents in which sheer pluck and determination are pitted against superior force and numbers, and pluck wins. Here Guido Verbeck was born in 1830, the son of Carl Verbeek (for that is the true spelling of the name) and his wife Anna. He grew up in a lovely home called The Koppel, surrounded by elms and pear trees and walnuts and a splendid flower and vegetable garden. There was a great hay loft in the stable; there were cows and geese, ducks, chickens, and a gorgeous peacock. For pets Guido had rabbits, two colts, Hector and Sylvan, and a big watchdog, Castor, who was as loyal to his master as every true boy's dog should be. The children (there were eight of them,) had their swing out under a giant walnut tree, went rowing in a big boat large enough for all, and had all kinds of happy times to which they looked back in after years with keen enjoyment.

Nor was life without its excitement, even in that peaceful home. In that land, ditches take the place of fences, and when baby Guido was but two years old he barely escaped ending his career by falling into one of these ditches from the narrow footbridge. Fortunately for the world, he was dragged out, a much soused and half frozen youngster, and saved for the work he was to do.

Preparing for his Work. Guido went to school at the Moravian Institute, and there did good work in all his studies, but especially in the languages, Dutch, French, and German, while English he picked up from the English pupils who were boarding at the school. It is very hard for a Dutch boy to get the soft *th* sound in English, and Guido used to practice on this by saying over and over again our old friend, "Theophilus Thistle thrust three thousand thistles into the thick of his thumb." Then, too, there were the beautiful services at the Moravian church at Easter and at Christmas time, when the young hearts of the children were filled not only with the holiday gladness, but also with love for the Christ who brought the spirit of truest love into the world.

Guido was born at a time when the interest in mechanical pursuits was rapidly increasing, and it was quite natural that he should have chosen to be a civil engineer, and for this he was fitted at the institute in Utrecht. Like many another young European, he looked upon America as the land of promise for a successful career, and so to America he came. From New York he started for Tanktown, near Green Bay, Wisconsin, to work in a factory owned by another Hollander. From Buffalo he took a steamer for Green Bay, but it got no farther than Cleveland. It was caught in a fierce storm on Lake Erie, lost smoke-stack and rudder, and drifted hopelessly for days with every prospect of never reaching land again. But God had something else in store for Verbeck than being drowned in Lake Erie. The steamer was finally rescued by a government boat, towed into the harbor of Cleveland, and from there the young man proceeded by another steamer, then by rail, and finally by wagon and sleigh over the worst possible roads, to his destination. But he was not contented in Tanktown for long, nor indeed with the profession of engineering. He went back to New York, then out West to Arkansas, but was still restless, until finally he became convinced that he ought to devote his life to mis-

sionary work. His mind thus made up, he entered the theological seminary at Auburn, and began the last stages of his preparation for his true life work.

The Work being Prepared for the Worker. Far away across the sea lies the Island Empire of Japan, a truly wonderful country, with its miniature trees, and miniature people with giant spirits. We know Japan now as the country of which the whole world is talking, a people that has advanced almost at a bound to a place among the great nations of the earth. But when Guido Verbeck was born the world knew little about Japan, and Japan knew even less about the rest of the world. The Japanese were suspicious of foreigners, and would not permit them to enter the country, nor were their own people allowed to go out. There was one little island, called Dêshima, in the harbor in front of Nagasaki, where a few Hollanders were allowed to live and trade. And so a little of the light of civilization was brought to their doors.

During the Crimean War, English ships came to the harbor of Nagasaki to get supplies, and the Prince of Hizen, as that part of Japan was called, fearing lest some of the foreigners should come in, or some of his own people should get out to the English ships, appointed one of his officers, Murata, to see that this did not happen. Murata set guards on shore and in a great circle of boats about the harbor, and he himself used to go out frequently to see that everything was being well done. While he faithfully obeyed the orders of his prince, Murata was himself brought into more or less contact with the Dutch, and was too intelligent not to see that they knew many things worth knowing. One day he found floating on the water a book, the like of which he had never seen before. He could not read Dutch, but he got an interpreter to read it to him, and found that it told about the Creator of the world, and about Jesus, who taught the love of God for men. And thus did the truth find a loophole even in Japan's wall of defense, and begin to get into the Island Empire.

The Opening of Japan, and the Coming of the First Missionaries. In 1854, Commodore Perry and his famous fleet went to Japan, and treaties were arranged by which the Americans were permitted to land and trade. Soon after,

came the call for missionaries. It is said that one of the princes of Japan remarked, when talking about the treaty, that he would have no objection to the admission of the foreigners if only opium and Christianity might be kept out. This showed clearly that the Japanese did not understand what Christianity really was, and that missionaries were needed to teach them. So the call was sent, and on Saturday morning, the seventh of May, 1859, the good ship *Surprise* sailed from New York harbor with the first three missionaries from America to Japan on board. They were Guido Verbeck, Rev. S. R. Brown, and Dr. D. B. Simmons, with their wives. It took longer to cross the ocean than it does now, with our swift steamers. The party reached Hongkong on the 25th of August, and it was November 7th before Verbeck reached Nagasaki. What was before him there we shall see.

DIRECTIONS FOR STUDY.

1. Read carefully the story of Verbeck's boyhood and youth. What incidents are there here that remind you of any other characters you have studied about in this course?

2. What trait of character did he show in his school life that helped to fit him for the patient work of later years?

3. Look up the following named places in your atlas, and get an idea of the distance that Verbeck had to go before he found his true life work: Holland, or The Netherlands, where he was born; New York; Green Bay, Wisconsin; Helena, Arkansas; and Nagasaki, Japan. Remember that he went from New York around the Cape of Good Hope to reach Japan.

4. Read what is said about Japan and the opening up of that country. Find out anything else you can about the country, and about Commodore Perry's expedition.

NOTE-BOOK WORK.

5. Start a new page for Verbeck. Write his full name at the top, with the dates of his birth and death. Leave a space for a motto to be selected after you have finished the study about him.

6. Write a brief story of Verbeck's boyhood and schooldays and of the various things that entered into his preparation for his work.

7. In another paragraph tell what you have learned from the story or elsewhere about Japan, and the way in which it was opened up for missionary work.

8. Find a map of Japan that you can paste into your note-book, if possible, or sketch an outline map on which you can locate the places where Verbeck worked.

9. Read Gen. 12:1-8, and write in your note-book some particulars in which Verbeck's experiences were similar to Abraham's.

MEMORY WORK.

Commit to memory Isaiah 6:8.

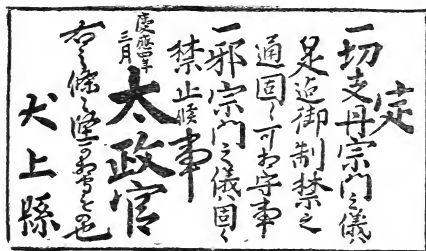
Lesson 11. GUIDO FRIDOLIN VERBECK. A Pioneer in the New Civilization of Japan.

"He that goeth forth . . . , bearing seed for sowing,
Shall doubtless come again with joy, bringing his sheaves with him."
Ps. 126:6.

"So the man without a nation helped to found a nation."

Perilous Times in a New Country. It was no easy task that the first missionaries to Japan had before them. While treaties had been made which permitted foreigners to enter

the country, the Japanese people were still suspicious of them, and there were many who openly opposed the action of their own government in admitting the white men. Christianity was forbidden, and all over the land were little sign-boards announcing that fact, and offering rewards for information that would lead to the discovery and punishment of Japanese who had become Christians. Five hundred pieces of silver were offered



A Decree against Christianity.

This is one of the decrees of the government, and was written in the Japanese ideograph on a wooden board. It reads as follows:

ORDER

Hitherto the Christian Religion has been forbidden, and the order must be strictly kept!

The corrupt religion is strictly forbidden!!

Done in the 3d month of the 4th [year] of Kyo (March, 1868).

By order of the Inugami Prefecture.

to any one who would inform concerning his father, three hundred to the informer on his brother, and so on.

One day, when Dr. Verbeck tried to talk about Christianity to a Japanese, the man's only response was to put his hand edgeways to his own throat. Buddhism was the religion of

the country, and the Buddhist priests were very jealous of any influence that would lessen their power. They had a wonderful secret organization, something like that of the Inquisition in Spain. They were very active in tracking down Christians, and used spies, treachery, imprisonment, and torture in their endeavor to stamp out this new religion, of which they were especially afraid.

Patience and Perseverance. Verbeck saw that he could not openly preach the Gospel and make converts, so he did what he could. In spite of all the opposition to the Christian religion, there was a growing hunger for knowledge of the world and of the English language. The government needed men who should be able to act as interpreters in their relations with the English and Americans, and schools began to be founded for training these men. Verbeck was asked to teach, and accepted the opportunity, using the New Testament and the Constitution of the United States as text-books. In this way he was teaching these Japanese young men what Christianity and American institutions really meant, and, what was even better, he was showing them by his own life what a true Christian man was like. He was kind, generous, unselfish, and never weary of helping them in every way he possibly could. As they came to know him better, they also came to respect and love him. He won their confidence and trust absolutely. He would always tell them the truth about themselves, but so kindly and tactfully as not to give offense. He would help them to make some improvement in their way of doing things, and then generously give them all the credit. This was of especial importance among a people so sensitive and proud as the Japanese.

Revolutions and Civil War. During the first part of Verbeck's work in Japan there was constant unrest and conflict in the land. There was no strong central government, the country being divided into numerous principalities, each with its *daimio* as ruler. These *daimios* acknowledged the emperor as their overlord, but the man who had the real power was the *shogun*, or military commander-in-chief. Some of these clansmen were very hostile to the admission of foreigners, and kept constantly stirring up strife. There were repeated revolts and conflicts, involving various parts of the country, and at one time Dr. Verbeck himself was

obliged to leave Nagasaki and take refuge on the island of Déshima for safety.

Conditions at last became so bad that no one's life was really safe, and in 1864 the combined fleets of Great Britain, France, Holland, and the United States appeared before Shimonoseki, to demand that the *daimio* of Choshu, the clan that was making the most trouble at that time, cease his warfare and respect the treaties that had been made. Persuasion having failed, the ships opened fire, and the bombardment that followed soon convinced the Japanese that these "barbarians" knew how to enforce their messages, and that it was futile to oppose them. This settled the open door question for Japan. It was a severe lesson, but in the end it was the greatest service that could have been rendered the country.

A New Impetus to Learning. New schools were now opened for training interpreters, and Dr. Verbeck was appointed as principal of the government school at Nagasaki. In his classes he had many of those who were later to hold positions of power and influence in the empire. Soon pupils from these schools began to go to America for higher education, and they came back to their own land full of respect for the things that they had seen and learned here. From all over the country came young men eager for knowledge, and especially eager to be in the classes of the man whose name seemed to have become magnetic. Many of them actually thought that the surest way to influence and power was to be taught by Verbeck. Perhaps they were right.

The Conversion of Murata. In 1866 something happened that brought joy to the heart of Dr. Verbeck. Murata, the officer who, twelve years before, had been set to guard the harbor of Nagasaki against the foreigners, and had picked up the Dutch Bible floating on the water, came to Dr. Verbeck to be taught more about Christianity. This brave old soldier was full of eagerness to know more of Jesus Christ, for whom he had come to feel the greatest of admiration. As he listened, his admiration grew into unswerving allegiance, and he and his brother were baptized, knowing full well that death would be their penalty if they were discovered.

A Temporary Setback. In the year 1868 another revolution occurred, which resulted in restoring the *mikado*, or

emperor, to full power, and driving out the *shogun*, who had been the real ruler. It was also the intent of those who had restored him to power that the foreigners should be expelled. This the new government found it rather difficult to do, so they tried to satisfy the people by more strict measures against the Christians. New notices were put up which stated that "The Evil Sect called Christian is strictly prohibited." About four thousand Japanese Christians were taken from their homes, dressed in the red suits used to designate criminals, and sent out into the provinces to work as laborers. They were given three years in which to repent, and if they did not give up their faith at the expiration of that time they were to be beheaded. All this was a great trial to Guido Verbeck, but he kept on working, quietly and patiently, and bided his time.

A New Opportunity at Tokio. Verbeck's time was to come. The new government established at Tokio was gathering about itself men with their faces toward the future, eager to make their nation great and worthy of a place among the other nations of the earth. Many of these men had been pupils under Verbeck, and now they turned to him for advice. He was called to Tokio to become head of the Imperial University there, and there he was constantly being consulted on the most important affairs of state. He showed himself a true diplomat, a statesman of the finest type. With his heart set on just one thing, that of making Japan a Christian nation, he counseled and advised with consummate tact and skill, and the Japanese found his counsel sound. In 1871 the Japanese government sent a great embassy of distinguished men to America and Europe, to study conditions there and bring back report. Verbeck himself was the chief originator of this embassy, though he never put himself to the front in the matter, and he had great hopes as to its outcome. Nor was he disappointed.

The Ban on Christianity Removed. When this embassy returned, they brought a careful report which showed that Christianity was the root of the best things in the civilization they had found. Soon after this, the sign-boards prohibiting Christianity disappeared from the market-places of Japan, and Verbeck and the other missionaries found themselves able to preach openly the Gospel of Jesus Christ.

Honored by the People of his Adoption. The later years of Verbeck's life brought rich rewards for all his labors. He was appointed Adviser to the Senate. The emperor conferred upon him an honorary decoration of "The Order of the Rising Sun." When Verbeck began to travel more freely through the country on his missionary tours, he found need of having a passport from his own country that should indicate that he was under the protection of some government. But his long absence from Holland had forfeited his citizenship there, and he had lived in the United States too short a time to complete his naturalization as a citizen of this country. Then the Japanese Emperor granted him not only a passport, but the right to travel freely throughout the empire, and to reside where he pleased, virtually adopting him as a citizen of that country, an honor never before granted to a foreigner. But the reward that meant most to Verbeck was that Japan, under the leadership of the men whom he had taught, was rapidly becoming more enlightened and more open to Christian teaching.

When he died, his funeral was attended by large numbers of Japanese officials. The emperor sent a representative, and two companies of soldiers escorted the body to the grave. The city of Tokio set apart a lot for his burial place, and the Japanese people erected a handsome monument to his memory. But his greatest monument is a living one; the greater Japan that now is, and the Christian Japan that is to be.

DIRECTIONS FOR STUDY.

1. Read the story carefully, and tell what things you find there that show Dr. Verbeck's courage, his patience, his unselfishness.
2. When did Verbeck reach Japan (see last lesson)? How long was it before he could openly do the thing he came to do—preach the Gospel?
3. Where did he begin his work in Japan? Where did he end it?
4. Find out what you can about the work of Christian missionaries in Japan to-day, especially those of your own church. You can get this information from some encyclopedias, under the sub-heading, "Religion," in the article on Japan, or from your church missionary papers, or by writing to the missionary board of your church.

NOTE-BOOK WORK.

5. Read over both of the stories about Verbeck, and mark on your map the places where he worked.

6. Add to your paragraph about Japan and the way in which it was opened up to missionary work, any additional facts that you have now learned.

7. Write another paragraph telling what Verbeck did for Japan.

8. Write down the names of any places in Japan where your church has missions that were made possible by Verbeck's work. If possible, give the names of the missionaries who are working there.

SOMETHING TO DO.

Find out what you or your class can do to help make Japan the kind of nation Verbeck wanted her to become.

MEMORY WORK.

Commit to memory Prov. 22 : 1, 29.

Lesson 12. REVIEW OF LESSONS 1-11.

We have now studied eight different characters, each of whom was a pioneer in some sense, either as an explorer in new country, or as one who struck out along new lines of activity, or along old lines in new ways. It will be well to look back over these studies and gather up some of their results. Read carefully the stories, and what you have written in your note-book about each character, then do the review work suggested, as far as possible from memory.

1. Write "CHARACTERS STUDIED IN LESSONS 1-11" at the head of a new page in your note-book. Then make a list of the characters, giving the full name, the time when each lived, the place where each worked, and that for which each is famous. For example: Abraham; about 18th century B.C.; Palestine; founder of the Hebrew nation.

2. Name the incidents, taken from the lives of any of these eight, which seem to you best to illustrate the following named traits of character: (1) Courage, (2) Persistence, (3) Patience, (4) Truthfulness, (5) Kindness, (6) Love for fellow men, (7) any other trait that you have observed for yourself.

Notice that all these men and women worked and made sacrifices because they had a Christlike love for all the world, and His idea of the sacredness and beauty of human life.

3. Write a short description of the character that you most admire, and give the reasons for your choice.

4. Name any forms of practical Christian service now being carried on, that you have learned about in connection with these studies.

SECOND QUARTER

Lesson 13. ELIJAH. Champion of Israel's Faith and Popular Liberties.

1 Ki. chs. 17-19, 21. 9th century B. C.

"If Jehovah be God, follow him." 1 Ki. 18:21.

The King and the Prophet. Long years ago, and very far away across the sea, there lived a king by the name of Ahab. He ruled over the kingdom of Israel, in Palestine, and made it strong and prosperous. He seems to have been brave in battle, and to have managed the affairs of his kingdom with great wisdom, according to the world's way of looking at it. But he had some serious faults; he valued power and material prosperity above loyalty to God, and he allowed himself to be led into acts of injustice and wickedness in order to gain his own selfish ends. And these things in time proved his ruin.

In this same kingdom there lived another and quite different sort of man, named Elijah. He dwelt in the wilderness, and dressed in the rough garments of a shepherd, and it is very doubtful if, during the earlier years of his life, king Ahab even knew of Elijah's existence. The day came, however, when he knew more than he liked to of this sturdy prophet.

The King Rebuked. King Ahab, in order to promote the prosperity of his kingdom, and increase her commerce and wealth, formed a number of alliances, or treaties, with foreign nations. One was with the Sidonians, through his marriage with Jezebel, the daughter of the Sidonian king. Such alliances were all right in themselves, but in those countries there were thought to be many gods, or Baalim, each nation having its own god, or Baal, and when such alliances were made, the nation making the treaty usually recognized in some way the god of the other nation. Even the Hebrew prophets in those days did not realize that there was only one true God, Jehovah; but they taught that the Hebrews, or Israelites, belonged to Jehovah, who had chosen them as

His own people, and had saved them from the Egyptian bondage, and from many other dangers and distresses. They



Elijah.

From the Copley Print of Sargent's "Frieze of the Prophets" in the Boston Public Library. (Copyright, 1898, by Curtis and Cameron.)

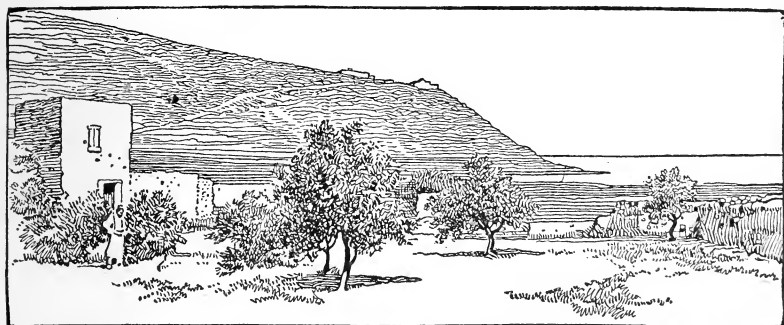
taught that because of this kindness the people of Israel had no right to worship any other god. Elijah believed this with all his heart, and was convinced that Ahab's alliances were wrong, as they led the people to worship strange gods. Believing this, his duty was clear. Though but a humble prophet, and knowing that Ahab might put him to death if he chose, Elijah suddenly appeared before the king, and announced the punishment which he believed Jehovah would send upon the land for the sins of king Ahab: "As Jehovah, the God of Israel, liveth, there shall not be dew nor rain these

years." Then Elijah disappeared, and through all the long drought and famine that followed, Ahab could not find him.

A Contest for the Honor of Jehovah. The time came when Elijah returned and again met the king face to face. Ahab was angry, and cried out, "Is it thou, thou troubler of Israel?" But Elijah replied, sternly, "I have not troubled Israel; but thou, in that thou hast forsaken the commandments of Jehovah." Then he hurled at the king this challenge: There was to be a great assembly on Carmel, and there would be four hundred and fifty prophets of Baal, and four hundred more prophets of the Asherah, or sacred trees, and all of these were under queen Jezebel's special protection. Elijah proposed that he, quite alone, should meet these men and make test of the relative strength of their gods. The day came, and great crowds of people were gathered. Elijah said to them, "How long will you go limping like a lame man between two opinions? If Jehovah be God, follow him; but if Baal, then follow him." He then proposed that each side erect an altar, and prepare a sacrifice, and pray for fire. The god that answered by fire was to be recognized as God in Israel. All the people agreed to this. First, the Baal

prophets went to work. They built their altar, laid the sacrifice upon it, and began calling, "O Baal, hear us! O Baal, hear us!" There was no reply. They danced and cut themselves with their knives, trying to influence their god. Then Elijah began to make fun of them. "Call louder," he said. "He is a god; and he may be thinking, or perhaps he has gone away, or he may be asleep, and must be awakened." And the Baal prophets called until they were hoarse, and jumped up and down till they were exhausted, and gashed their bodies until the blood streamed down upon the ground.

At last Elijah took his turn. He repaired the altar of Jehovah that had been neglected and had fallen into ruin. He prepared the sacrifice upon it, and, in order to make the test more impressive, he ordered that the whole should be drenched with water until it was soaking wet, and the water



Mount Carmel.

From a photograph.

filled the trench that was dug around the altar. Then, with quiet dignity, he approached the altar, and uttered this prayer:

"O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again."

And with this, lightning fell from heaven upon the altar, and consumed the sacrifice, and dried up the water, and the people fell to the ground in awe and amazement, crying out, "Jehovah, he is God; Jehovah, he is God." Then, at Elijah's

command, all the prophets of Baal were slain by the people whom they had deceived.

Elijah in Peril. Queen Jezebel was terribly angry when she heard what had happened, for the Baal religion was her religion, and she had been responsible for bringing many of these Baal prophets into the country. Elijah's deed was also a rebuke to her. She vowed to have his life, and Elijah fled. He hastened toward Mount Horeb, or Sinai, where God was thought to have His special dwelling-place, and there hid in a cave. While there, he had an experience in which God revealed more clearly to him that His kingdom is not to be established through force, but rather through quiet personal influence, and through obeying the voice of conscience. Elijah had done what he believed to be right, and God had honored his faith; but he wished to teach the earnest prophet that there was a better way. You can read about this in 1 Ki. 19:9-12. And Elijah was soon to have the chance to teach this lesson to the king.

An Unjust Deed. There lived in the kingdom a man by the name of Naboth, who owned a vineyard in Jezreel, which had come down to him from his ancestors. It happened to be near Ahab's palace, and Ahab wanted to buy it to add to his gardens. Naboth, however, declined the offer, as he did not wish to part with his family inheritance. Ahab went home very much out of sorts, and threw himself down on the bed like a spoiled child, and refused to eat. Soon Jezebel came in and asked what was the matter. "Naboth the Jezreelite will not sell me his vineyard," whined the king. Now in the country of Jezebel the kings were more absolute monarchs, and more tyrannical, than they had become in the land of Israel, and Jezebel gave quick advice from her own experience. "Are you king in Israel?" she asked. "Come, cheer up, and I will get Naboth's vineyard for you." So she sent written orders to some of the court officers to arrest Naboth, and have him accused of some crime and then put to death. When she had written the letters, she sealed them with Ahab's royal signet ring. The officers did as she commanded, and then Jezebel said triumphantly to Ahab, "Arise now, and go take the vineyard that Naboth refused to sell to you, for Naboth is dead." So Ahab got his vineyard,

but the act brought a dreadful penalty on him and on his wicked queen.

The Champion of the Rights of the People. Elijah soon heard of the act of Jezebel and Ahab, and hurried to accuse Ahab, his soul full of righteous indignation at this wicked disregard of popular rights and of justice. He found the king in Naboth's vineyard, surveying his ill-gotten possession, and the king's guilty conscience told him what was coming. "Hast thou found me, O mine enemy?" asked Ahab. And Elijah replied, "I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah. Jehovah shall bring evil upon thee, and utterly cut off all that are of thine house. And the dogs shall eat Jezebel by the ramparts of Jezreel." And with these words, the prophet of righteousness left the guilty king to his own conscience. The Books of Kings tell how king Ahab repented in fear, but too late to undo all the mischief, and how the words of Elijah came true, of the punishment that came upon the house of Ahab, and of the terrible fate of the proud and haughty Jezebel who had persuaded Ahab to play the tyrant.

As for Elijah, he went his way among the people, a strong man, respected by all for his uprightness and justice, until God took him to Himself. And to-day, among people to whom the name of Ahab is almost unknown, Elijah the prophet is known as the Champion of Israel's Faith and Popular Liberties.

DIRECTIONS FOR STUDY.

1. Read the lesson story and also the Elijah stories in 1 Ki. chs. 17-19, 21, and 2 Ki. 1:1—2:12.

2. Where was Elijah during the famine (1 Ki. ch. 17)? How was his life saved?

3. Tell in your own words the story of the contest on Mount Carmel, and its result. (See lesson story and 1 Ki. ch. 18.)

4. What commandment did the people disobey in worshipping Baal? (Ex. 20:3; 34:14.)

5. Tell the story of Elijah's experience at Mount Horeb, and the lesson he learned from it. (1 Ki. 19:1-18.)

6. Tell the story of Naboth's vineyard. What punishment did Elijah say was to come upon Ahab and Jezebel (lesson

story and 1 Ki. ch. 21)? How were Elijah's predictions fulfilled (1 Ki. 22:29-38 and 2 Ki. ch. 9)?

7. Tell the story of the end of Elijah's life. (2 Ki. 2:1-12.)

NOTE-BOOK WORK.

8. Start a new book for this quarter's work, with the first page for Elijah. Write his name at the top, and leave space underneath for a motto or sentence that seems to you to describe the spirit of the man and his work. This sentence is to be selected after you have finished the study.

9. Select a picture for this lesson. Some good ones are Sargent's *Prophets* (Brown No. 844, Perry No. 1036, Wilde No. 503); Bonts, *Elijah in the Desert* (Wilde No. 495); Doré, *Slaughter of the Prophets of Baal* (Wilde No. 494). Paste the picture selected on the first page of your book.

10. Write a short outline sketch of the life of Elijah, putting into it in fuller detail the story about him that you like best.

11. What do you most admire in the character of Elijah?

MEMORY WORK.

Learn 1 Ki. 19:1-18 to use as a declamation.

Lesson 14. AMOS. The Herdsman Prophet.

Between 780 and 740 B. C.

"Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." Amos 7:15.

An Interrupted Festival. A religious festival was going on at Bethel, one of the sacred shrines of Israel. There were scenes of rejoicing and revelry, and of dissipation as well. There was much wine being drunk, and the people danced in a frenzy of excitement about the image of the bull which the king had set up. They were especially joyful this year, for business had been good, the king had won many battles, neighboring nations had been subjugated, the men of Israel had been getting rich, and everything looked prosperous.

Suddenly a strange, wild-looking man pushed his way through the crowd to a place where all could see him. His dress and appearance showed that he was a laboring man, a shepherd, but there was something in his bearing and in the

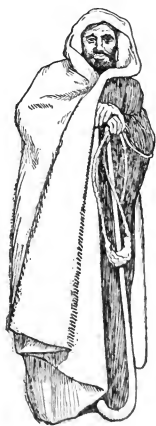
expression of his face that made men give way before him with respect, and turn to look after him curiously. Now he raises his voice, not in joyful celebration, but in a piercing wail of lamentation:

“The virgin of Israel is fallen;
She shall no more rise:
She is cast down upon her land;
There is none to raise her up.”

The people were amazed and troubled. What does the man mean? Why does he raise this lamentation to spoil the merrymaking? What blasphemy, to speak evil of the nation when all can see that she is prosperous! Who is the man, any way? And some one said, in awestruck tones, “’Tis the shepherd prophet, Amos; and this is not the first time he has raised his voice in condemnation of the nation for its sins. What will the king and the high priest say?”

A Rebuke that Failed. They soon found out. The high priest, Amaziah, had been troubled before by this uncomfortable prophet, who insisted upon calling things by their right names, and denouncing wrongdoing wherever he saw it. Only a short time before this the priest had said to the king, “It will never do to have this fellow speaking against your rule in this way; the people cannot stand it.” And now the high priest undertakes to rebuke the prophet himself. Dressed in his magnificent robes, he advances upon the roughly clad shepherd, with stern anger in his face. “You seer!” he cries, “go home to your own land, and prophesy for your living, but do so here at Bethel no more, for this is the king’s sanctuary, and a royal house!” There was a faint murmur of approval from the interrupted merrymakers. “Ah ha! now see him slink away. How dared he speak thus in the presence of the high priest!”

But those who expected to see the prophet cower before his stately opponent were greatly mistaken. Instead of that, he drew himself up with a gesture that was royal in its suggestion of authority. Here was the very man he desired to meet; one of those who was leading the people astray. “I



Amos.

From a Copley
print, copyright by
Curtis & Cameron.

am no professional prophet!" he cried, his eyes flashing defiance and righteous indignation at the priest. "I was a shepherd and a farmer, and Jehovah took me from that work, and gave me a message for this people. And now do you say, 'Prophesy not against Israel'? Hear me, Amaziah. Disaster and punishment shall come upon you and your family for your sin, and you shall die a captive in a strange land!"

The people could hardly believe their ears, nor their eyes either, as they saw the proud priest cringe before the stinging rebuke of the prophet. Here was a bold man surely; what if he should be right?

What the Prophet Condemned. There was need for some one to raise his voice in rebuke, and to arouse Israel to a sense of her shortcomings. In the midst of material prosperity, the people had grown selfish and careless. It was not the worst of their evils that they had broken the commandment against setting up images for worship; they had done worse than that. The rich had grown richer by deeds of injustice, and even cruelty. The poor had been oppressed, and the little they possessed had been taken away from them in order that the idle, luxurious wives and children of the rich might live in greater ease and comfort. Intemperance and drunkenness were everywhere to be seen. Impurity of thought and speech and action were common. Israel was rapidly becoming as bad as the nations round about her, idolatrous, corrupt, utterly selfish; and the prophet Amos, tending his flocks on the hillsides of Tekoa, had seen what was going on, and knew that such things could not continue long without bringing ruin in more ways than one. And, as he thought it all over, he began to see that God was calling him to be His messenger, to speak to the people, and reprove them for their sins and warn them of their danger.

How Amos Got the Attention of the People. Amos was a skilful speaker. He knew that if he began at once to denounce the people of Israel, they would not listen at all. So one day he appeared in a public place, and cried out, "Jehovah will roar from Zion, and utter his voice from Jerusalem." And the people stopped to hear what this man would say in the name of Jehovah. "For three transgressions of Damascus, yea, for four, I will not turn away the punishment thereof." And as the prophet went on to tell of the wrongs

done by their old enemy, Syria, the people nodded approvingly and said, "Serves them right, they ought to be punished." "For three transgressions of Gaza, yea, for four, I will not turn away the punishment thereof," continued the prophet; and the people were again delighted with the condemnation of another old enemy, the Philistines. So it went on, until the prophet had their attention and their approval, as he foretold punishment upon one after another of their hated foes, and they never noticed that he was getting closer home all the time. Suddenly they looked up, startled and astonished—what did they hear? "For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof: because they have sold the righteous for silver, and the needy for a pair of shoes." Ah, Israel, you approved when the prophet spoke of punishment to come upon others for their sins; you cannot dodge, now that it has come home to you. The people never could forget that sermon, much as many of them would have liked to.

The Punishment of Israel. Amos was a far-sighted man, who studied what was happening, and saw what was surely coming if Israel went on in her course. The great Assyrian nation to the north of them was growing stronger all the while, and Amos saw that it would not be very long before Israel would fall before it, as so many others had done. The day would come when the intruder would be upon them, and men should flee, and yet not escape, and even the brave should run away from the peril that threatened. Then those who might gladly hear what God had to say through His prophets should have no opportunity so to do, for all would be carried away into captivity among strange nations. Their beautiful palaces would be in ruins, their fair fields would be laid waste, and the rich and prosperous nation of Israel would be desolate, with none to raise her up.

Thus Amos taught the lesson that others of the prophets also taught, that wealth and prosperity, without righteousness, was no blessing, but only a curse; and that whoever transgressed God's law in order to gain his own selfish ends will surely suffer for it. It took courage of a very high order to speak so plainly the truth that men needed to hear in spite of their unwillingness to listen. And there are prophets to-day, just as courageous and just as clear-sighted, who are

against injustice and wrongdoing whether by rich or poor, and they are all messengers of God.

DIRECTIONS FOR STUDY.

1. Read the story, and then the Book of Amos, remembering that it consists of three sections: chs. 1, 2, the Introduction; chs. 3-6, a series of addresses of condemnation; and chs. 7-9, a series of visions of what was to come upon Israel, with a short bit of narrative in ch. 7, and some remarks upon Israel's sins.

2. Notice carefully, as you read, what is said about the prosperity of the nation, the wrongs that were common, and the punishments that God would send.

3. Read Lu. 9:25; Prov. 14:34, and find other Scriptural expressions of the same lesson that Amos taught. Can you find instances of it in modern life?

4. Upon whose authority did Amaziah order Amos not to prophesy at Bethel?

5. Upon whose authority did Amos declare that he would speak his message?

6. Read Acts 4:1-20 and see if you can find there a similar case of courage.

7. Under what circumstances is it right not to obey those who have legal authority?

8. Read Micah 6:8, and find there a summary of right conduct as the prophets saw it.

NOTE-BOOK WORK.

9. Write the heading for your Amos story at the top of a new page. A good motto to put underneath might be the words of Amos to Amaziah in 7:14, 15.

10. Paste underneath the heading Sargent's picture of Amos (Brown No. 843, Perry No. 1034, Wilde No. 505).

11. Write a story of the work of Amos, bringing in the following points, the information for which may be found in the story and the Scripture references given.

Who Amos was, and where he came from: Amos 7:14.

The kings of Israel and Judah in whose reigns he prophesied: Amos 1:1.

The political successes of Israel under Jeroboam II: 2 Ki. 14: 25, 28.

The signs of prosperity and wealth: Amos 3:12, 15; 5:11; 6:4-6.

The wrongs of the nation's social life: Amos 2:6; 3:10; 5:10-12; 8:4-6.

The penalties that Amos predicted: Amos 2:13-16; 3:11, 15; 8:10-12; 9:9, 10.

The good that God would send the people after they had repented: Amos 9:11-15.

12. Write at the close of your story the words of Micah in Micah 6:8.

MEMORY WORK.

The book of Amos is full of addresses which make fine declamations: for instance, ch. 4; 5:1-15; ch. 8; 9:7-15.

Learn Micah 6:8.

Lesson 15. JEREMIAH. The Enlightened Conscience of Judah.

2 Ki. chs. 21-23; Jer. chs. 1, 19, 36-39. From 626 to about 580 B. C.

"Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak." Jer. 1:7.

Troublous Times in Judah. About one hundred years after the time of Amos, there lived in the little village of Anathoth, near Jerusalem, a young man by the name of Jeremiah, among whose ancestors had been some famous priests. Jeremiah was very modest, though possessed of great ability and courage. He was patriotic, too, and this led him into much trouble, for things did not go well with the people of Judah during his life. Years before, the great king Hezekiah had started a reform which much improved the moral and religious conditions of the land. Then had come his son, Manasseh, under whose rule those who worshiped Jehovah experienced evil times. Manasseh was followed by Amon, his son, but he reigned only two years, when he was assassinated by some of his servants. The people rose against



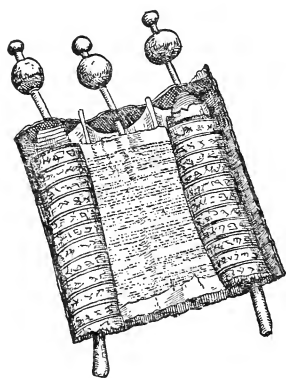
The Prophet Jeremiah.
By Michael Angelo.

the conspirators, put them to death, and placed the young prince Josiah on the throne.

Called to be a Prophet. Jeremiah felt keenly the troubled state of affairs. From his earliest childhood, he had been taught to love his country, and he believed that God had some special purpose for His people. He had also been taught that he should serve God as his fathers had done.

Finally, the time came when he felt that God was calling him to begin his life-work of preaching to the people. In his youth and inexperience, he shrank from the task, knowing that it would be no easy one. If he were faithful to his duty, he would have to say some very unpleasant things—things that would make his countrymen angry. They would refuse to listen to him; they might even do him harm. It was a hard struggle, but so great was Jeremiah's sense of duty, and so clear his conviction that God was calling him to this work, that he went into it in spite of all misgivings, and never turned back, even though it more than once led him into deadly peril.

King Josiah's Reforms. About five years after Jeremiah began his work, a law book was found in the temple, which was probably our Book of Deuteronomy. It was read to the king, and it affected him greatly when he realized how his people, through ignorance, had not kept the laws of God. He walked up and down, tore his outer robe to show his grief, and declared that reforms must be made at once, in accordance with the teachings of this book. Conditions began to improve, but soon a great disaster came.



A Book of the Law.

From a photograph of an ancient copy of the Pentateuch at Shechem.

Fatal Battle of Megiddo. There ruled in Egypt at this time a great Pharaoh, Necho II, who was trying to take back from the Assyrians the country Egypt had once possessed. The king of Judah was a vassal of Assyria, and when Necho marched north with his armies, Josiah decided to oppose him. It was a rash undertaking, since Josiah lost not only the battle but his life. His son

became king, but only for three months, when Neco placed Jehoiakim, another son of Josiah, upon the throne of Judah.

More Troubles for the Prophet. Jehoiakim was a selfish, luxury-loving king. In spite of the heavy tribute, or tax, imposed by Neco upon the land, he had a costly palace built, forcing men to work on it without pay. In Jer. 22: 13-17 are recorded words that the prophet spoke when rebuking the king for this injustice. As is usually the case, when thoroughly selfish men are reproved for their wrongdoing, many of Jeremiah's countrymen, who may have been interested in the king's projects, became angry at the brave prophet, and formed a plot to take his life. The prophet learned of it; but instead of being afraid, he publicly announced the conspiracy, and denounced the conspirators. Soon after this, Jeremiah went to the temple and there delivered a powerful sermon to a great congregation. It was a scathing rebuke for their wickedness and for the insincerity of their religious life. Among other things, he predicted that Jerusalem and the temple would be destroyed as a punishment. This was like blasphemy to most of the people, since it implied that Jehovah was not strong enough to defend His temple and the Holy City from harm. The priests and prophets tried to have Jeremiah put to death, and he was only saved by the interference of some princes.

The next thing Jeremiah did was to take a number of the chief men of the city out into the valley of Hinnom, where all the refuse of Jerusalem was thrown, and there he dashed in pieces an earthen vessel, saying: "Thus saith Jehovah of hosts, the God of Israel, . . . even so will I break this people and this city." This made Pashhur, the chief officer of the temple, so angry that he struck Jeremiah, and put him in the public stocks.

Jeremiah Collects his Sermons. Jeremiah now saw that he could not go on speaking so plainly without danger of imprisonment or death, but he had not the slightest idea of stopping on that account, for his conscience told him to be loyal to his mission. He determined to collect his sermons and to put them into writing, so that others might read them, even when he could not preach. So he called a young scribe, named Baruch, and had him write down the things that he most wanted the people to hear and remember. He

then sent Baruch to read the book in the temple. The princes heard of it, and sent for Baruch to read the book to them. "How did you come to write these words?" they asked. "Jeremiah the prophet dictated them to me," was Baruch's reply. "Go, then, and hide yourselves, both of you," said the princes. Then they took the book in to read to king Jehoiakim.

They found him in his winter palace, sitting near the fire. They began to read, but before they had gone very far, the king snatched the book, cut it in pieces, and threw it into the flames. Then he ordered some of his officers to arrest Baruch and Jeremiah, but they kept out of the way. Jeremiah was so far from being intimidated by this action, that he went to work immediately to make a second collection of his sermons. This time he added a stinging rebuke to king Jehoiakim for destroying the first book, and predicted that he would meet a terrible fate. Nothing apparently could daunt the spirit of the heroic prophet.

Jeremiah Accused of Treason. The years passed by. In the meantime Assyria and Egypt had been defeated by Nebuchadrezzar, king of Babylonia (or Chaldea). Judah had at first submitted, but in trying to throw off his yoke had failed and been severely punished. Jeremiah was wise enough to see that Judah's only hope lay in quiet submission to the Chaldean king, who was too strong to be successfully opposed, and this he persistently advised, but other counselors told the new king, Zedekiah, who was a weak and undecided character, that he ought to throw off the Chaldean yoke, and assured him that the Egyptians would help him.

It was easy to raise the cry of "Freedom and Patriotism"; it was also easy to accuse Jeremiah of cowardice, and even of treason, because he opposed the popular policies and counseled submission to Nebuchadrezzar. Zedekiah finally refused to pay tribute to the Chaldeans, and they at once besieged Jerusalem. The Egyptians came to their help. The siege was raised. Then the people were more sure than ever that they were right, and that Jeremiah was wrong, but he only said, "Wait and see; the Chaldean army will soon dispose of the Egyptians and return to Jerusalem." This increased the ill-will of the people, and one day when Jeremiah went out from the city, to attend to some business at his own home, his enemies got up a story that he was going

to desert to the Chaldeans. He was arrested and cast into prison. He appealed to the king, and Zedekiah at first tried to save him, but later weakened under the arguments of Jeremiah's enemies. They took the prophet and let him down into a cistern, at the bottom of which he sank into deep mire, and there they left him to starve or suffocate. It surely looked as if the prophet's work was done.

Rescued. Again. But not so. Jeremiah still had friends, one of whom, Ebed-melech, a negro upper servant in the king's palace, went to the king and protested so vigorously that Zedekiah again changed his mind, and told him to take thirty men to help him rescue the prophet. They let down ropes with some old rags to put under Jeremiah's arms, so that the cords would not cut as they pulled him out of the mire, and drew him up to safety.

A Faithful Counselor. Then king Zedekiah sent for Jeremiah and asked his advice. "What shall I do about the Chaldeans?" he asked. "If I tell you the truth, O king, you will not hearken, and will probably deliver me up to my enemies again." "As Jehovah liveth," replied the king, "I will not put you to death, nor will I give you up to those men." Then Jeremiah repeated his advice, to submit to Nebuchadrezzar as the only safe course. King Zedekiah was afraid to follow this counsel, the popular demand was so strong the other way. He kept his word to Jeremiah, however, and said nothing of their interview.

The Prophet Justified. It was not long before the wisdom of Jeremiah's words became apparent. Nebuchadrezzar captured Jerusalem, king Zedekiah was taken prisoner, his sons were killed before his face, his own eyes were put out, and he was carried in chains into Babylon. This was the end of the kingdom of Judah. Nebuchadrezzar appointed an officer to look after the country, and the few who were left there. Jeremiah remained in Judah and continued his thankless task of giving wise counsel to a people who seemed to have utterly lost their senses.

An Exile in Egypt. Before long, an irresponsible band of fanatics assassinated Gedaliah, the Jewish governor who had been appointed by the Chaldean conqueror. Jeremiah again counseled quiet and order, saying that Nebuchadrezzar

would not punish them all for the act of a few. But again they refused to listen, and fled in a panic to Egypt, forcing Jeremiah to go with them. Here the heroic old prophet ended his work. Tradition says that he was stoned to death by his own countrymen, angry no doubt at some plain speaking for their own good. Thus ended a career of one who was in many respects the grandest of Old Testament prophets, a true hero, naturally quiet and retiring, yet absolutely courageous in the discharge of his duty, a man of that type described by the poet Lowell:

“Count me o’er earth’s chosen heroes—they were souls that stood
alone,
While the men they agonized for hurled the contumelious stone;
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man’s plain truth to manhood and to God’s supreme design.”

DIRECTIONS FOR STUDY.

1. Read the first section of the lesson story, “Troublous Times in Judah,” then read 2 Ki. ch. 21, to get a clear idea of the situation that Jeremiah had to face; then finish reading the story.
2. Where did Jeremiah come from, and who was his father? (Jer. 1:1.)
3. What made Jeremiah shrink at first from taking up his life’s work, and what overcame his hesitation? (Jer. 1:6-8.)
4. What message did he have for the people of Judah? (Read one of his sermons, Jer. ch. 7, for example.)
5. Read Jer. ch. 26, and see how the people received this sermon.
6. Read Jer. ch. 36. Why did Jeremiah have his sermons written? How were they received by the king? What do you find in this chapter that indicates Jeremiah’s courage?
7. Why did Jeremiah advise king Zedekiah to submit to Nebuchadrezzar? (Jer. ch. 37.)
8. What accusation did the people bring to Jeremiah on this account?
9. What trouble did this bring upon Jeremiah? How was his life saved? (Jer. ch. 38.)
10. Where did Jeremiah die?

11. Which of the three prophets you have studied about do you like best: Elijah, Amos, or Jeremiah? Why?

NOTE-BOOK WORK.

12. On a new page of your note-book, write the name of the prophet and the main facts about his home, parentage, scene of his life-work, and the reigns in which he labored, as given in Jer. 1: 1-3.

13. Paste underneath this the picture selected for this lesson. Sargent's *Jeremiah*, *Jonah*, *Isaiah*, *Habakkuk* is good (Brown No. 845, Perry No. 1037, Wilde No. 507).

14. Write a thorough account of any incident in the life of Jeremiah that seems to you best to illustrate his heroism.

MEMORY WORK.

Learn Jer. 9: 23, 24.

Jeremiah's sermon in the temple, given in ch. 7 of his book, would make a fine declamation, either entire or in part; also, Jer. 24: 1-7, or the oracle against Egypt, 46: 1-12.

Lesson 16. JOHN WYCLIF. "The Morning Star of the Reformation."

Born about 1324; died Dec. 31, 1384.

"Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?" Ps. 27: 1.

"I believe that in the end the truth will conquer."—*Wyclif*.

Stirring Times in Old England. If you had lived in England in the days of Edward III and his brave son, "The Black Prince," you would hardly have lacked for excitement. Very likely you would have had more of it than you altogether cared for. England was at war with France for many long and weary years, until finally victory was hers, and many are the tales of knightly heroism and adventure that have come down to us from this period of history. But there are many dark shadows in the picture, and some things that are unpleasant to look upon. There was really but one church in those days, and that was the great Church of Rome with the pope at its head. The pope had grown more and more strong, and had extended his spiritual rule over more and more lands, until at last he had come to want the political power

as well, and practically claimed the entire rule. He did not actually wish to manage the affairs of the kingdom, but only to have the king pay a certain amount of tribute money to him in recognition of his overlordship. Then there were all sorts of other ways of exacting tribute: Peter's pence, tithes and taxes and "firstfruits" and special grants, until matters got to such a pass that the pope was getting more money from England than the English government could collect for its own uses. To make matters worse, the priests and monks and friars lived in idleness, gluttonous luxury and even sinfulness, shocking all pure-minded and genuinely devout people by their corrupt lives, while plundering these same good people of their means. And if people protested or refused to do as the church ordered, then various ways of punishing them were found, even to excommunication, by which one was cut off from all the benefits of the church, and from many of the pleasures of human society.

A Champion of Justice. A few years before Edward came to the throne of England, there was born somewhere near Richmond a boy whom God was to use as the means of starting some very important reforms in the church. We know



John Wyclif.

very little about the boyhood or early life of John Wyclif. He was educated for the ministry, studied at Oxford University, and became one of its most famous teachers. From the very first he was distinguished for his love of the Bible and the prominence which he gave to it in his teaching. He also felt very keenly the insincerity and frequent immorality of the clergy, and spoke strongly against such abuses. But the thing that first brought him into general public notice was his advice to Parliament when pope Urban V demanded the payment of the annual tribute, which had been imposed years before in the time of king John, but which had not been paid for thirty-three years. Wyclif advised Parliament not to pay it, and they refused the pope's demand absolutely. This was a bold thing for Wyclif to do,

for he was himself a priest, and therefore in a special way under the control and power of the pope. But he chose to follow his own conscience rather than consider his chances of advancement in the church.

Attacking the Friars. England was at this time overrun with the mendicant friars, representatives of the orders founded by Dominic and Francis. On the continent of Europe these friars were behind the Inquisition, with all its frightful persecution and tortures, and their power was very great. They were supported by the pope, because they were useful to him. Few people dared incur their suspicion even, much less oppose them openly. Yet they had degenerated into a social plague, going about and begging from the people, while they themselves lived in luxury, practising all sorts of impositions and frauds, playing upon the superstitions and ignorance of the people, and thus keeping them in their power. Wyclif boldly denounced these men, and exposed their claims and pretensions, and this brought upon him even more strongly the hatred of the papacy.

Accused of Heresy. Before long, Wyclif was summoned to appear before a council headed by the lord bishop of London, to answer for his teachings. In those days it was a serious thing to be accused of heresy, or teaching not approved by the church. For a priest it might mean loss of his position and means of livelihood in the church, and also a summons to Rome; and there, once in the power of the pope, it might mean trial before the Inquisition, and martyrdom. But all this troubled Wyclif very little. Nor did he have to go alone, though he would undoubtedly have done so, as he did later. His disinterested services to the government had won powerful friends, and when he went to this council, he was accompanied by the duke of Lancaster and the earl marshal of England, two of the most influential men in the realm. The council never got to any conclusion, for a dispute at once broke out between those champions of the reformer and the bishop of London, and the meeting broke up in a riot. Wyclif went straight on with his teaching, and soon his enemies sent a list of charges against him to the pope. The reply was a number of papal decrees, or "bulls," calling upon the king, Oxford University, the archbishop and all the clergy to arrest Wyclif, stop his teaching and try him for heresy. Very little

attention was paid to these demands. Wyclif was too strong in the favor of both king and people to be touched. Finally another council was held, and Wyclif was again summoned. He went with the same boldness as before, made answer to the charges, showing that he would not take back a word of his teaching, and awaited his sentence. But a vast crowd of the people had followed him to the council, and threatened mischief if anything were done to harm their champion. Moreover, a messenger came from the queen mother herself, forbidding the council to pass sentence upon Wyclif. The bishops were afraid to do anything, and let Wyclif go with a very mild reproof, and the condemnation of his teachings. This troubled him not at all, for he went right on teaching.

The Tables Turned upon the Pope. So far, Wyclif had been opposing the papacy and clergy on the grounds of political rights and common morality. Now he began to attack them on the grounds that they were heretics themselves, and that they were teaching things that Christ Himself never taught. This aroused even greater anger, because if their teaching were overturned the power of the pope and priests would be gone. Even Wyclif's friends in the government and the university began to turn against him. The duke of Lancaster told him he had better leave the teaching of the church alone. Wyclif replied with dignity and firmness that he must teach what he believed to be true, and he added, "I believe that in the end the truth will conquer."

The Greatest Weapon of All. Wyclif was now on ground where the selfish interests of many who had supported him before did not follow, and so he stood practically alone. Moreover, he added another to the list of charges against him by translating the Bible into the English language, so that all who could read might have it for themselves. Hitherto, it had been obtainable in Latin only, and none but the clergy could read it. The church had kept it away from the people, and taught them only what it pleased. Now, all might read and find out God's truth for themselves. Bitter words were spoken of Wyclif for this act, but it endeared him more than ever to the common people. This translation of the Bible was, after all, Wyclif's greatest work, and the one for which he is most widely known and remembered.

Its language is quaint and unfamiliar to us, as may be seen from the reading of the Lord's Prayer, Mt. 6: 9-13, in the Wyclif Bible.

"Forsothe thus ye shulen preyen, Oure fadir that art in heuenes, halwid be thi name; thi kyngdom cumme to; be thi wille don as in heuen and in erthe; gif to vs this day oure breed ouer other substaunce: and forgeue to vs oure dettis, as we forgeue to oure dettours; and leede vs nat in to tentacioun, but delyuere vs from euel."

But it was the common language of the day, and dear to the people.

Condemned by the Roman Church, but Undaunted. Wyclif was again summoned before an ecclesiastical council to answer for his attacks upon the doctrines of the church. He knew that his position in the university and in the church was at stake, and perhaps his life as well. But when the lord bishop called upon him to state whether or no he had spoken against the teachings of the church, and, if so, to recant, Wyclif looked steadily at him and the others, and replied with another of those keen, merciless reproofs directed against the clergy who were teaching false doctrines in order to maintain their own power over the people, instead of teaching the truth and living lives of service. And then, having delivered this mingled rebuke and defiance, he left the room with such dignity and calmness that even his enemies dared not stop him. He went home to the parish of Lutterworth, of which he was pastor, and passed the remainder of his days in peace, serving the people who loved him, and continuing his work of translating the Bible and teaching the truth. He was finally stricken with paralysis and died at home. Wyclif is called "The Morning Star of the Reformation," because he was one of those who first began to teach the truths that later led men to throw off the yoke of superstition and oppression which the Roman church had laid upon them. He is a conspicuous example of a man who dared to follow the truth wherever it might lead, and who was protected by his own boldness, and by the fact that he was able to lead even the statesmen of his day.

DIRECTIONS FOR STUDY.

1. Read the story, and then answer the following questions:
2. What evils were common in England when Wyclif began his work?
3. What first brought him into prominence?
4. What means were taken to counteract his work, and how were these defeated?
5. What was his last and greatest work?
6. What gave him courage to keep on with his work in face of powerful opposition?
7. Look up anything more that you can find out about Wyclif, either in books written about him, or in the encyclopedias. An interesting short story of his life is written by David J. Deane: *John Wicliffe, the Morning Star of the Reformation*. In looking him up it is important to notice that different writers spell his name differently: Wiclif, Wicliffe, Wyclif, etc.

NOTE-BOOK WORK.

8. Write a short story of Wyclif, emphasizing any incident that most appeals to you in his life.
9. What seems to you the greatest thing to be learned from his life and work?
10. In what way does Wyclif resemble any of the Bible characters you have just studied?

MEMORY WORK.

Learn the words of Christ in Mt. 10:16-19. These were words that Wyclif loved to read, and that inspired him.

Lesson 17. GIROLAMO SAVONAROLA. The Patriot Priest of Italy.

Born Sept. 21, 1452; died May 23, 1498.

“By the blessing of the upright the city is exalted;
But it is overthrown by the mouth of the wicked.” Prov. 11:11.

Childhood and Youth in Sunny Italy. Forty years before Columbus discovered America, Girolamo Savonarola was born in the city of Ferrara, in the north of Italy. His grandfather was a distinguished physician, and Girolamo was educated for the same profession. As a lad he was quiet, retiring, and a little inclined to be melancholy, but of an affectionate disposition. There was much in the life about him to make a pure and sensitive spirit sad. The condition of society and the church, bad in the days of Wyclif, had grown worse, until the priests and the monks, who should have been leaders in all good ways, were as bad as can well be imagined. All this weighed heavily upon the mind of young Savonarola. He would often wander in the open fields and by the river banks, weeping for very shame as he thought of the sin and wickedness all about him. Meanwhile men went on in careless indifference, paying little heed to the noble lad who cared so much for them or the tears of honest indignation that he shed because of their ways.

Convent Life. Finally Girolamo could no longer endure the sight and sound of so much wickedness. He determined to retire into a convent, which was the best way that men knew at that time to escape from the evil in the world. He went to the convent of Bologna, asking that he be allowed to do the plainest kind of menial work. He had been a bright student, but was so sick of the empty kind of learning of which men thought most in those days that he was anxious to get away from it all. Soon he was appointed to be the teacher of the novices in the convent. This was not what he wished to do, but obedience was one of the first rules of the brotherhood, and he obeyed cheerfully, and did the work to the best of his ability. He soon learned that he had not left all the folly and wickedness of the world behind him. Even in the convent he found selfishness and laziness and immorality. His own pure life was a rebuke to those about him, and his noble spirit was soon stirred to begin the work of reform that led to his death.

The Brother of St. Mark's. Savonarola was later transferred to the city of Florence, where was the convent of St. Mark, or San Marco, as it is called in their language. He was called upon to preach, but at first made a failure of it. He had none of the tricks of eloquence of which the speakers of that day made so much, and few people would listen to him.

Florence was at this time completely under the rule of the famous Lorenzo de' Medici, called "The Magnificent," who had robbed the city of its ancient liberties while keeping up a pretence of them. In return for liberty, and to keep the people contented, he indulged them in all sorts of games, carnivals, and the most foolish and degrading excesses. The carnivals were celebrated with songs and dances that we would not allow for an instant upon the public streets. Savonarola was indignant at what he saw, and set himself with firm determination against these abuses and the man who was responsible for them.



Girolamo Savonarola.

Savonarola and Lorenzo de' Medici. There came a time when Savonarola gained a sudden power that made his preaching a new thing, for God gave him a message, just as He gave messages to the Old Testament prophets. Then he began to speak to the people of their sins, and to announce the judgment that would surely come upon them, until they trembled for fear. They came in ever greater crowds to hear him. Extra wooden galleries had to be built in the great cathedral to accommodate the throngs. People got up in the middle of the night and went to the cathedral, so as to get good places to hear. Lorenzo de' Medici was soon forced to take notice of this man who alone in all that city dared to face him and to rebuke him publicly for his wrongdoing. But, except for these rebukes, he could not make the preacher take notice of him. Savonarola was elected prior of the convent, and it was the custom that each newly elected prior should go to Lorenzo and do homage to him as the protector

of the city and the convent. Savonarola did not go. The timid brothers of the convent came and suggested that he ought to do so. "Did Lorenzo de' Medici make me prior; or did God?" asked Savonarola. "God, of course," replied the brothers. "Then I will thank my Lord, not mortal man," was the reply. In religious affairs, Savonarola would recognize as his superior no man whom he saw to be the evil genius of his beloved city. He went on preaching, sparing no one, prince or priest, in his scathing rebukes. Yet in it all he spoke with gentleness, even tenderness. We can hardly imagine now what courage it took to say such things in those days, when the rulers in both church and state were in the habit of putting to death most cruelly those who dared oppose their will. It took more than a little heroism to face the terrors of the Inquisition. Savonarola knew perfectly well what risks he was incurring. He expected martyrdom, and often spoke of it.

Piero de' Medici. Lorenzo died, and was succeeded by his son Piero, haughty, imperious, as dissipated and wicked as his father, but not nearly so wise or politic. He hated Savonarola bitterly from the first, and sought to get rid of him in some way, but he could not frighten the prior of San Marco. Nor did he dare go too far in attacking him, for fear of the people, for by this time Savonarola had gained wonderful power over all the people of Florence. They almost worshiped the man who so bravely told them the truth and was so gentle and loving in his good deeds among them. So his enemies had to proceed against him by cowardly and treacherous means, biding their time and plotting ceaselessly how they might destroy him.

Invasion of the French. In 1494 Charles VIII of France invaded Italy. Fear prevailed on every hand, but Savonarola was calm and undisturbed. Like the prophets of Israel, he saw in this the judgment of God on the land and that it might be for the good of the people. One day the cathedral was crowded with people who had been waiting a long time for the preacher to appear. At last Savonarola entered the pulpit. There was absolute silence in that great throng. With solemn utterance he gave out his text: "And behold, I, even I, do bring a flood of waters upon the earth." Every one thought of the French and shuddered as the preacher

went on with his sermon, telling them that God Himself was directing the French armies. Piero de' Medici now played the coward. He went out with an embassy to meet the French king, and gave over to him all the defenses of the city without making any attempt to secure terms for it. The city was in a tumult of rage and despair. It needed very little to start a wild riot of bloodshed and vengeance on the family that had betrayed them. Then they turned to the one man whom they had learned to trust, and rushed to the cathedral. There they heard words like these:

"Now the sword has come, the prophecies have been fulfilled, the scourges have begun. It is the Lord who guides these armies, O Florence! The time of songs and dances has passed away; it is now time to bewail thy sins with rivers of tears. Thy sins, O Florence! thy sins, O Rome! thy sins, O Italy! are the cause of these stripes. . . . I turn to thee, my Lord, who didst die for love of us and for our sins. Pardon, O Lord, pardon the people of Florence, who now desire to be thine."

A Leader in a Crisis. Under the spell of Savonarola's words, the city turned to him as a child to its father. He held them steady, he kept order, he went out to meet the French king for them and spoke to him as fearlessly as he had to Lorenzo de' Medici, he gained for the city consideration of which the other ambassadors had despaired, he became the leading adviser in the formation of a new government which, for a time, restored the liberties of the city after the treacherous Medici were banished. A more wonderful exhibition of power on the part of one true, unselfish, wise man over an entire city has probably never been seen. Well for Florence had she remained loyal to her prophet and continued to listen to his counsel. But dark days were coming—dark for Savonarola, darker yet for fair Florence.

DIRECTIONS FOR STUDY.

1. Read the lesson story and, in addition, whatever you can find out about Florence, Lorenzo de' Medici, or Savonarola, in encyclopedias or other books. George Eliot's *Romola* brings in much of the story of Savonarola. Mrs. Oliphant's *Makers of Florence*, and Lord's *Beacon Lights of History*, vol. iii, are both very interesting. Lives of Savonarola may be procured in any public library.

2. Why did Savonarola become a monk?
3. In what city did he take up his life-work?
4. Who was ruler here, and what kind of man was he?
5. How did Savonarola conduct himself toward this ruler?
6. Read 1 Ki. 21:20-22; Amos 2:6; 7:14, 15; Jer. 7:1-7; Lu. 13:31-35. In what ways are the experiences of Savonarola like the incidents narrated in these references?

NOTE-BOOK WORK.

7. Write Savonarola's name and the places and dates of his birth and death at the head of a new page. Select a picture, perhaps the portrait of Savonarola (Brown No. 614, Perry No. 2577), and paste underneath.

8. Write a story of Savonarola's early life, bringing in the following points:

His boyish characteristics.

His feelings about the life of the time.

The first great decision of his life, and its cause.

The city of which he became a citizen.

Its ruler, and Savonarola's relations to him.

The great crisis through which Savonarola helped the city.

MEMORY WORK.

There is a chapter in the New Testament that might well be called The Honor Roll of the Heroes of Faith. It is well worth knowing by heart. Learn Hebrews 11:1-10 in connection with this lesson.

Lesson 18. GIROLAMO SAVONAROLA. A Prophet who Met a Prophet's Fate.

"The memory of the righteous is blessed;

But the name of the wicked shall rot." Prov. 10:7.

A Reform of Manners. Savonarola was now, for a time, the practical ruler of Florence. People turned to him for advice on almost every detail of the new government. The most important of the laws were first suggested by him. He was the brain and conscience of the city. It would have been easy for him to turn this power to his own interests, but he thought only of the betterment of the people. He saw clearly that true liberty was essential to the best interests of Florence, and he helped to safeguard that. He had introduced many reforms into the life of the convent

over which he was head, and he now introduced many more into the life of the city. Among the other wild and reckless scenes of the carnival time, it had been the custom for the boys to run riot, stopping people on the streets and almost forcing money from them, throwing stones, fighting one with another around their great bonfire in the square, and doing much damage. Savonarola organized these boys into bands, each with its captain. He sent them about the city to collect, not money, but the various costumes and things that had been used at the carnival time. These they brought into the public square, and there made of them such a bonfire as they had not had even in their wildest days. The carnival for a time was reformed.

His Enemies Stirred Up. These reforms made many enemies, as well as friends, for Savonarola. There were many who disliked having their selfish pleasures interfered with. There were undoubtedly some, who had made money out of the excesses of the people, who did not like having their gains cut down. Piero de' Medici was constantly plotting how he might regain control of the city, and he knew that he never could do this so long as Savonarola had so much power. The pope was becoming increasingly angered at him for his unsparing condemnation of the clergy for their evil ways. All these enemies were constantly plotting and conspiring together against him. Savonarola saw only too clearly what the end must be. Sooner or later his enemies would get him in their power, and he knew that he need expect no mercy. But Savonarola had no more idea of shrinking from his duty, on this account, than Jeremiah had when threatened by the king and princes, or than Jesus had when warned that Herod would kill Him if He did not stop His teaching. He went straight on with his preaching. One day, after hearing of a particularly severe criticism of himself, the pope asked one of the bishops of the church to make public reply to Savonarola. "But," said the bishop, "how can I answer him? What he says is true, is it not? I advise you to buy him off. Offer to make him a cardinal if he will stop preaching against the church." This advice pleased the pope, and he sent a special messenger to see Savonarola. The prophet met the man kindly, but when he heard his errand he told him to come to the sermon the next day, and he should have his reply. He got it, in a

public and scathing rebuke of the pope for attempting to buy him off, and an indignant refusal of the offer to silence him by bribery.

The Ordeal by Fire. Finally, his enemies managed to get Savonarola into an unfortunate predicament which greatly injured his influence with the people. He had finally been excommunicated by the pope, but went on with his work, disregarding the papal command. A Franciscan monk made a public attack upon the teachings of Savonarola, and challenged him to the ordeal by fire, a foolish custom sometimes resorted to in earlier times, to prove which of two parties in a dispute was right. Each champion was to pass through a great bonfire, and if one came out unhurt it was to be a sign that he was right. Savonarola was at first opposed to such a test, but Fra Domenico, one of his most devoted supporters, took up the challenge, firm in his faith that God would justify His prophet. The Franciscan had no idea of ever going near the fire himself, but he hoped that he might get Savonarola into it, and thus take his life. The rulers who were in power just at this time were hostile to Savonarola, and they helped on this plan to discredit or kill their enemy. Though faithful Domenico insisted upon himself undergoing the ordeal, saying that God had a greater work for Savonarola, the rulers hoped in some way to injure the brave preacher.

A day was set for the ordeal. The great square was crowded with people eager to see this terrible sight. In the center was a huge pile of inflammable stuff with a passage through the middle wide enough for the two champions. Savonarola and the brothers of San Marco appeared with Fra Domenico, who was to make the trial for their side. The soldiers of Florence were there, and also armed men from among the friends of Savonarola, determined to protect him against any sudden attack that might be made. But the monk who had issued the challenge and the one who was to go through the ordeal were not on hand. The Franciscans raised all kinds of objections, to delay matters and excuse them for not appearing. First they said that Domenico's garments had been enchanted against the fire. He promptly changed them for others. Then they objected to his carrying a crucifix into the fire, and he laid this aside and took only the sacrament. Meanwhile they were circulating all sorts

of rumors and trying to lay the blame of the delay upon Savonarola. The people, many of them hostile, most of them only conscious that they were being cheated out of the spectacle they had come to see, grew more and more impatient and unruly, and finally, when the rulers sent word that the ordeal would not take place, it was all that the soldiers friendly to Savonarola could do to get him back in safety to the convent. It was all exceedingly unjust, but a mob is always unjust, and the enemies of Savonarola had counted upon this. They had succeeded in turning the mob against him and breaking his influence over the people, and the rest was easy.

The Final Tragedy. The next day was Palm Sunday, the anniversary of that day when Jesus entered Jerusalem in triumph, only to go out of it to the cross. A brother of San Marco was to preach that evening in the cathedral. The enemies of Savonarola attacked the cathedral to prevent the sermon from being given. There was a wild scene of bloodshed and riot. Savonarola at first forbade resistance, but he could not prevent his followers from defending themselves and him. The rulers sent an order for Savonarola,

Domenico and another monk to give themselves up and come to the palace, promising to set them at liberty as soon as the riot was over. Savonarola and Domenico obeyed. They were bound and hurried through the crowd amid every imaginable kind of insult and violence. Stones were thrown at them, they were pounded, kicked, reviled and all this by the very populace that only a few years before had hailed Savonarola as its prophet and deliverer. Brought before the rulers, they were briefly questioned, and then, instead of being set at liberty, as was promised, they were put into prison. The third monk, Silvestro, was in hiding, but was betrayed and arrested also. Then followed the examination before a tribunal made up of the



Palazzo Vecchio.

The execution of Savonarola took place in front of the fountain at the left in the picture.

followed the examination

bitterest enemies of Savonarola. They tried to make him confess that he had deceived the people and claimed to teach in God's name what was only for his own glory. To accomplish this, they used the method common in those days, that of torture. Savonarola was subjected to the most fiendish torment for eleven days, until he was often delirious from agony. Even then they could get nothing that would convict him, so they published false accounts of his replies. Then came commissioners from the pope, empowered also to examine the accused man. They arrived boasting that they had the sentence all ready. They might better have passed it at once, but they were not so merciful. Again the brave, gentle Savonarola was dragged from his cell and made to endure two or three days more of torture before the sentence of death was passed upon him. His companions were examined separately, and in addition to the torture they were told that their master had confessed himself to have been entirely in the wrong.

Their last night on earth was passed in the hall which had been built for the great council which Savonarola had helped to form. On its walls were the lines that he himself had written:

“ If this great council and sure government,
O people, of thy city never cease
To be by thee preserved as by God sent,
In freedom shalt thou ever stand, and peace.”

The next morning the three monks were led forth into the great square, and there, amid the jeers and hoots of the people for whom Savonarola had labored so unselfishly, they were hung and then burned.

It might seem as if Savonarola had failed utterly, and that his enemies had triumphed. But not so. Florence found out too late her error in departing from the wise counsel of the man she had sacrificed. The memory of the miserable pope who triumphed for a time is now scorned and despised by the whole civilized world, while Savonarola left a name that will always stand among the Heroes of the Faith. His intense moral earnestness and his reliance on the Bible as a safe and sufficient guide made him a forerunner of the reformation which under Luther broke the spiritual despotism of the papacy.

DIRECTIONS FOR STUDY.

1. Review the previous lesson story, and read this one through. Read further the books about Savonarola that you have at hand, or can find in the library, and learn more of the details of his later life.

2. In what ways did Savonarola show his unselfishness? his purity of heart and life? his courage? his devotion to his duty?

3. In what respects was his death like that of Jesus? (See Mt. 26:3, 4, 47-67; 27:27-31, 39-44.)

4. What are some of the greatest things that Savonarola did for Florence? for the church? for all the world?

NOTE-BOOK WORK.

5. Select another picture, such as a view of Florence, the cathedral (Perry No. 1664, Brown No. 972), or the square (Piazza della Signoria) where Savonarola was executed.

6. Finish your story, bringing in such incidents as most interest you in this lesson.

MEMORY WORK.

Learn Hebrews 11:11-16.

Lesson 19. MARTIN LUTHER. The Hero of the Protestant Reformation.

Born Nov. 10, 1483; died Feb. 18, 1546.

"There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8:1.

The Miner's Boy at School and College. In the same year in which Girolamo Savonarola was put to death in the city of Florence, a fifteen-year-old lad came into the streets of Eisenach in northern Germany, and went from house to house singing to earn his bread. He had a fine voice and a pleasant face, and soon attracted the notice of Frau Ursula Cotta, the wife of one of the leading merchants of Eisenach. She invited him in, gave him something to eat, and, finding that he was trying to earn his living while getting an education, she gave him a home with her husband and herself. Nothing else that Ursula Cotta ever did brought her half so much fame as did her kind hospitality to this poor lad. For the boy was destined to become famous. He was to carry much farther than Savonarola the work of reforming the

church, and was also to become the spokesman of the people of Germany. I wonder if he ever dreamed, as he looked up from the house of Frau Cotta to the great castle of the Wartburg on the mountain far above the town, that for centuries after his death that castle would be famous chiefly because of the time that he should spend there. Probably not, for as yet Martin Luther was but a plain lad, the son of a poor miner, Hans Luther of Mansfeld. His mother Gretha carried the family supply of wood on her back that she might warm and care for her children. Martin always loved and honored his parents, although they were stern in their discipline, too stern at times. His mother once whipped him until the blood came on account of the theft of a nut. His schoolmasters, too, were severe, one of them flogging Martin fifteen times in a single day.

But Martin got along well in his studies, although as a boy he learned a lot of foolishness from the ignorant and superstitious miners, who believed that the woods and streams of the mountains were peopled with sprites, and witches, and spirits both good and bad. Martin got many of these ideas into his head, and it took him a long while to learn better. His father wished him to become a lawyer, and young Luther studied for this profession at the University of Erfurt, then the leading university of Germany. He was devout and careful about religious matters, and always began the work of each day with prayer. He used to say, "To pray well is to study well."

Luther Becomes a Monk. Because of his deeply religious nature, Luther did not find entire satisfaction in his legal studies. When he was about twenty-two years old two events occurred which, with other reasons, determined him to become a monk. An intimate friend was suddenly killed, and a little later Luther himself narrowly escaped death in a tremendous thunderstorm. In his fear, he called upon his saint and vowed to become a monk if his life was spared. Having made the vow, he stuck to it and entered the monastery two weeks later. His father was very angry, and for many years could not bring himself to forgive his son for this action. The day came, however, when he was proud of Martin for the great work he was doing.

Luther's Cloister Life. You know something already about

the conditions that prevailed within the monasteries in those days, although Luther did not find them quite as bad as Savonarola had in Italy. The church in Germany, though far from perfect, was much better than that in Italy. There were many who, like Luther, had taken this way of devoting themselves to a really religious life. Luther was faithful in his duties, working hard, and inflicting all kinds of penances and fasts upon himself in order that he might quiet his conscience and find peace of mind. He constantly troubled himself about his sins, and believed that evil thoughts were sinful even when he did not yield to them. He learned better in later life, and used to say that evil thoughts were like the birds: "You cannot prevent the birds from flying over your head, but you can keep them from making nests in your hair." His hard life told severely upon his strength, and at one time it seemed as if he would not live long. After a time, however, it dawned upon him that peace of mind was not to be gained through penances, but through following Jesus in faith and trust, loving God and serving one's fellow men. This was the great discovery of his life, and taught him the real meaning of the words of Paul, quoted at the head of this story.

Luther's Visit to Rome. Another important experience in



Martin Luther.

Luther's life was a visit to Rome on some business of the monasteries. He went there on foot with high anticipations of the rich blessing that he should gain, for he thought of Rome much as the old Jews thought of Jerusalem. When he saw the city, he fell on his knees and cried out, "Hail, Holy Rome!" Like many another pilgrim, he started to make the long ascent of "Pilate's staircase" on his knees, repeating a prayer at every step, when suddenly he seemed to hear a voice saying, "The just shall live by faith." He immediately sprang to his feet and left, ashamed of his folly. He soon learned that Rome was anything but holy. He was shocked at the irreverence of the priests, who rattled off their prayers in most

unholy fashion. They laughed at him for his earnestness and mocked at the most sacred things. Luther went back to Germany a sadder and wiser man, and understood better for the rest of his life how much the church needed reform.

Tetzel, the Indulgence Peddler. Soon came another experience that brought Luther into open conflict with the pope and the church. The pope at this time was Leo X, of the house of Medici, the old enemies of Savonarola. He was a cultured, luxurious, selfish man who cared not a straw for real religion. He wanted money for his own use, and to finish the great cathedral of St. Peter's. He decided to get it by selling "indulgences," through which—so the people believed—the purchasers might escape the penalties of their sins. The church taught that while forgiveness of sins was granted to the penitent, yet this forgiveness did not free the sinner from certain penalties, which must be suffered either in this life or the next. But through indulgences the church claimed to have the power to transfer to men some of the superfluous merits of Christ and the saints, and so deliver the sinner from these penalties. These indulgences were granted to those who made gifts to the church, or did some service which rendered them worthy of this consideration. It should be remembered, however, that at first indulgences were restricted to men truly penitent. But this restriction was utterly ignored by the men who now began to peddle indulgences like any other goods that might be offered for sale. In 1517 Pope Leo sent a monk named Tetzel into Germany for this purpose. He was a man of sinful life and coarse speech. He came into one town after another with much display, carrying a great red cross with a wreath of thorns, and a money box. The cross was set up in the church, and then Tetzel would call upon the people to buy his indulgences, just as an auctioneer would cry his wares. He told them that by buying an indulgence they might escape doing penance for their sins. He would even name over various crimes, and say, "If you have committed crimes like these, all you have to do is to buy an indulgence." He urged them to buy indulgences for the dead, that they might deliver the soul of some dear friend from purgatory, saying,

"When in the chest the money rings,
Out of its pain the spirit springs."

He even sold indulgences to cover sins that might be committed in the future. One nobleman who was much disgusted with Tetzel got even with him on this point. He told Tetzel that he wished to take revenge on an enemy and wanted to purchase an indulgence to cover the offense. After some haggling, the price was fixed, and the nobleman got his indulgence with the pope's seal attached. Then he and his men waylaid Tetzel as he was passing through a wood to the next town, beat him soundly and took his money box from him. Tetzel was furious, and had the man brought before the duke, but the nobleman produced his indulgence, which covered this very act, whereupon the duke laughed and let him go.

Champion of the Truth. Luther was indignant at these barefaced frauds in the name of religion. He preached against them openly, and finally posted on the doors of the cathedral at Wittenberg a list of ninety-five propositions attacking this system of indulgences and challenging any one to debate the matter with him. In this he was simply following a common custom of those days, when scholars used to hold public debates over disputed questions; but this act of Luther's was a turning-point in his own career, and in the history of the church and of the German nation. It led to stirring times before very long. The news spread rapidly, and aroused consternation and alarm. Luther was hailed by many as the leader for whom they had been waiting; by others he was denounced as a heretic, a second Savonarola. But he was more than that.

DIRECTIONS FOR STUDY.

1. Read the lesson story and anything more that you can find about Luther, especially about his early life. There are many biographies written about him, and you can find plenty of information in any public library.
2. Look up on the map of Germany the location of Eisleben, his birthplace; Eisenach, where he went to school; Erfurt, where he went to the university; and Wittenberg, where he did most of his work.
3. What difficulties did Luther have to meet in his boyhood?
4. What traits of character impress you most in his early life?

5. What first brought him into prominence as a Protestant reformer?

6. What did Luther mean by comparing evil thoughts to the birds?

7. What do you understand to be the meaning of the verse from Romans quoted at the beginning of this lesson?

NOTE-BOOK WORK.

8. Write at the head of a new page Luther's full name. Paste below it a portrait of him (Brown No. 1265; Perry, Boston edition, No. 785).

9. Make a list of the important events in the life of Luther, beginning with his birth, giving place and date, and going on with the events of the next lesson. Supplement this list with any incidents that you may have learned from your own reading.

MEMORY WORK.

Learn the following "Morning Blessing" taken from Luther's *Short Catechism*:

"I thank thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast preserved me through this night from all harm and danger, and I beseech Thee Thou wouldest protect me this day from sin and all evil, that all my deeds and my life may be pleasing in Thy sight. For I commend myself, my body and soul, and all, into Thy hands. Let Thy holy angel be with me, that the evil one may have no power over me. Amen."

The 37th Psalm is one of which Luther was very fond, and in which he found great comfort. Vss. 1-8 are especially good to commit to memory.

Lesson 20. MARTIN LUTHER. The Fearless Foe of the Papacy.

"The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed." Ps. 2:2.

In the Thick of the Fight. Luther's bold stand against the abuses in the church soon brought upon him the attacks of those whose wrongdoing he was reproving. These men had no real defense to make; they simply accused Luther of being a heretic and a rebel against the authority of the church. Luther replied by appealing to the Bible as the supreme authority, higher than that of the church. At first the pope was disposed to underestimate the importance of Luther's

influence and teachings and to make light of the whole affair, but finally the Dominicans of Italy got him stirred up to active enmity against the brave monk who dared criticise him and the church. Luther knew perfectly well the danger he was facing. He was not ignorant of Savonarola's martyrdom, and knew that men were calling him a second Savonarola. He knew that John Huss had been burned in Bohemia for heresy, but this could not keep him from following the course that he felt was right.

Luther would probably have suffered the fate of Savonarola and Huss had it not been for the fact that he lived in Germany, and was under the protection of the powerful Prince Frederick, elector of Saxony. The pope had no power to put any one to death. Capital punishment could be executed only by permission of the emperor. But the Holy Roman Empire, as it was called, had long since lost most of its power, so that the emperor himself had to be careful about arousing the anger of the princes of northern Germany, lest he lose what little power he had left. Many of these princes believed that Luther was right, and were ready to defend him by force of arms if need be. But notwithstanding these friends, the brave monk was in great danger owing to the tremendous influence and unscrupulous character of his ecclesiastical foes, who would not wait for legal means to destroy him if they could only get him into their hands.

Luther's First Trial. The pope finally commanded Luther to appear at Rome to answer to the charge of heresy before a judge who had already accused him as a heretic. There could be but one issue to such a trial, and Luther, though always brave in the path of duty, was not so foolish as to be led into a death trap to no good purpose. He and his friends insisted that the trial should be held on German soil, and a conference was finally arranged with Cardinal Cajetan, the papal delegate, at Augsburg. It proved to be no conference at all. Cajetan simply demanded that Luther should take back all that he had said, without any further argument. This Luther would not do, and finding that Cajetan was planning to have him arrested, he slipped away by night and returned to Wittenberg.

The Pope's Bull, and its Fate. Luther went on preaching and teaching, and the people eagerly listened to his words and

read what he published. Finally the pope issued a "bull," or order; excommunicating Luther and commanding that his books be burned. He would gladly have burned Luther also, but he could not get hold of him. The bull was sent into Germany, but Luther called a meeting of "all friends of evangelical faith," outside the city wall of Wittenberg, where a great bonfire was kindled, and the bull of excommunication was publicly burned, together with a copy of the canon, or church, law of Rome. By this act Luther placed himself in open rebellion against the Roman church, and defied the pope. In view of the immense power of the papacy, we can hardly imagine now what a bold act this was.

Luther's Declaration of Independence. The conflict went on, the pope ever trying to silence Luther, and Luther growing ever more outspoken in his attacks upon the papacy. Finally he was summoned to appear before the diet, or imperial council, in the city of Worms, there to answer to the emperor for his teachings. Many of his friends feared that, in spite of the imperial pledge of safe conduct, Luther would never reach Worms, or, if he did, would not leave it alive, and they urged him not to go. But he replied, "Though there be as many devils in Worms as tiles upon the roofs, I will enter." The pope really did not want to have Luther appear at this council, fearing his influence over the people. Various tricks were used to prevent his attending the diet, but they all failed, and Luther entered the city in the midst of a great procession. He came before the council, a splendid array of princes, cardinals, and high officials, most of whom were prejudiced or violently hostile to him. "Martin," said the emperor's representative, "the emperor hath summoned you thither to answer, first, whether you have written these books, and others published under your name, and, secondly, whether you will recant, or abide by them."

Luther replied that he had written the books, and asked for a day's time in which to prepare his reply to the second question. This was granted, many thinking that Luther was frightened and that he would recant. As he entered the council hall the next day, a famous old general, George von Freundberg, touched him on the shoulder, saying, "Good monk, you have a fight before you this day, such as neither I nor any of my comrades in arms ever had in our hottest battles."

The council soon found that Luther was not frightened nor awe-struck. He replied very clearly that he was willing to be convinced of error, but otherwise he could not retract what he had said.

"His majesty is not here to hold a disputation," was the reply; "he wants a plain answer without horns."

"Well, then," said Luther, "since his imperial majesty wants a plain answer, I shall give him a plain answer, but deprived of neither teeth nor horns. Unless I be refuted from Scripture or by clear argument, I shall recant nothing against my conscience." These courageous words aroused much excitement, amidst which Luther exclaimed again, "I cannot do otherwise. Here I stand. God help me!"

Luther left the council, and it is thought that from that night, which he spent in prayer and devotion, dates that magnificent old hymn which has been called the war song of the Reformation, *Ein' Feste Burg ist unser Gott* ("A Mighty Fortress is our God").

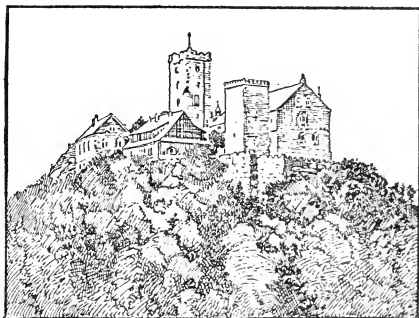
"A mighty fortress is our God,
A bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great;
And, armed with cruel hate,
On earth is not his equal.

"Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side—
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle.

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure;
One little word shall fell him.

“That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours,
Through Him who with us sideth.
Let goods and kindred go,
This mortal life also;
The body they may kill,
God’s truth abideth still;
His kingdom is forever.”

A Friend in Need. There were those who would have seized Luther and put him to death then and there, but, to the credit of the emperor, he would not allow the three-weeks’ safe-conduct which had been given Luther to be violated. The friends of Luther knew, however, that as soon as the three weeks were over, and when he was once back at home, every effort would be made to arrest him and bring him to punishment. For the council had finally placed him under the ban of the empire—that is, he was to be an outlaw, and all were forbidden to give him food or fire or shelter. His property was to be taken away from him, and his followers punished. On the journey back to Wittenberg, Luther stopped at his old home, Eisenach. In a wood near the city a band of armed men suddenly appeared, seized him and carried him off a prisoner. They were kindly foes, however, and Luther soon found himself rather a guest than a prisoner at the Wartburg, the great castle which still stands upon the crest of the mountain above Eisenach. This plan had been adopted by his friend, Prince Frederick of Saxony, to conceal him and keep him from his foes.



The Wartburg.

Luther Translates the New Testament. During his stay at the Wartburg, Luther kept on with his writing and, most important of all, began to translate the New Testament into German so that all the people who could read at all might read it for themselves. He was blamed for this, just as Wyclif had been for translating the Bible into English, but Luther did not mind savage criticism very much by this time. Be-

fore a year had passed, he returned to Wittenberg, feeling that things there needed his attention so much that personal danger should not keep him away. He had so many friends that the sentence of the ban was never executed, and here he spent the rest of his life, taking trips every now and then to visit the churches. He wrote many letters, rebuking the pope, counseling the clergy, advising and even admonishing princes. There is not time to tell of the other stirring events of the Reformation time, of the peasants' war or the activities of the Smalkald League. These you will read of in history.

Luther started out in the world with the conviction that the greatest thing in life is to follow one's conscience and to do one's duty faithfully as before God. He lived up to his convictions, and became thereby the reformer of the church and the champion of the rights and liberties of a whole nation.

DIRECTIONS FOR STUDY.

1. Finish your study of the life of Luther in this story and other books.
2. Tell to some one the story of his life in your own words and from memory.
3. What seem to you to be the greatest events in his career?
4. Do you think that George von Freundberg was right when he said that the fight that Luther had before him at the Diet of Worms was greater than any of his own battles?
5. Which takes the greater courage, to fight with fists or weapons, or to stand up for one's honest convictions in the face of prejudice or ridicule or hatred?
6. Does your life at home or at school call for any of the kind of courage and heroism that Luther had?

NOTE-BOOK WORK.

7. Complete the list of events in Luther's life if you have not already done so.
8. Underscore with red ink the events that you think most important, and tell why you choose these.
9. Add a picture of the Wartburg, or of Eisenach, or some other scene connected with the life of Luther, if you can find one.

MEMORY WORK.

Learn *A Mighty Fortress is our God*. You should also learn the music to this, and sing it. Think as you read it of the scene through which Luther had passed, and note the meaning that each line must have had for him.

Learn also Luther's "Evening Blessing," as a suggestion for a good prayer to use at the close of the day:

"I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously protected me through this day; and I beseech Thee Thou wouldest forgive me all my sins wherever I have done wrong, and mercifully guard me this night. For I commend myself, my body and soul, and all, into Thy hands. Let Thy holy angel be with me, that the evil one may have no power over me. Amen."

Lesson 21. GASPARD DE COLIGNY. The Leader of the French Huguenots.

Born Feb. 16, 1517; died Aug. 24, 1572.

"Jehovah, who shall sojourn in thy tabernacle?

Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness,

And speaketh truth in his heart." Ps. 15:1, 2.

An Ill-fated Friendship. Had you been in Paris about 1540, in the reign of king Francis I, you might have seen two young men who were evidently warm friends. They were constantly together, riding through the streets at full gallop or strolling quietly in the gardens at evening. At the tournaments, on the hunt, playing tennis, in all the sports enjoyed by the young men of that time, Gaspard de Coligny and Francis de Lorraine were comrades and chums. Few would have imagined that the day was coming when these two should be enemies, leading hostile armies. But their friendship was of a kind often seen between natures so different that time inevitably leads them apart. Francis was handsome, light-hearted, generous, full of life, a favorite with all who knew him, but without strong principles. Gaspard was more quiet, no less generous, but more steady and self-controlled, not so easy to get acquainted with, but a man whom one could always trust absolutely.

Gaspard's Early Training. The Colignys were an old and noble family in France, and Gaspard was taught from boyhood the meaning of *noblesse oblige*—that noble birth or rank implies the obligation of noble conduct. His father died while he was yet a child, leaving his mother with seven children to educate and care for. She did her work so well that her sons gained from her the generous spirit, strict honesty, and moral courage that were marked traits in her

character. Their tutor, an earnest Christian and fine scholar, taught them to think for themselves, and neither to take other people's ideas as always correct nor to repeat words like parrots, without thinking what they meant. And so, thinking things out for themselves and forming their own opinions, they came to have genuine convictions that were not so easily changed as were those of many about them.

A Born Soldier. The way of promotion for a young man of noble birth in those days was through the army. War was a large part of the nation's business, and the hero of the day was the successful soldier. Young Coligny knew that this was to be his business, and accordingly he trained himself for it. While other young men—including his friend Francis, as time went on—were giving themselves up to excesses of pleasure, he accustomed himself to severe physical exercise, lived a pure and temperate life, and so built up a strong constitution that could stand the hardships of military campaigns. His advancement was rapid. He distinguished himself from the first for bravery, wisdom and coolness. Besides this, he showed that he knew how to command men and win their respect and obedience. He was given more and more important commands until, when only thirty years old, he was made commander-in-chief of all the infantry, and five years later he was made admiral of France, with command of all her naval forces.



Admiral Coligny.

Religious Convictions. Gaspard de Coligny was a devout Catholic, like most of his friends, but he carried into his religion the same habit of thinking for himself that he had formed in other things. Conditions in the French church were much the same as we have found that they were in England, Italy, and Germany—a great deal of dead formality with little genuine Christian spirit. Especially did the church insist that men should think and act in religious matters as the pope and the priests told them to. Many of the best men and women in France were beginning to see that this was not right, and were accepting the reformed faith with its simpler and purer worship.

These Protestants, or Huguenots, as they were called in France, were bitterly persecuted, and thousands of them were killed in the most cruel manner. In spite of this, they increased in numbers at a remarkable rate. Admiral Coligny finally became convinced that he too ought to accept the reformed faith. He knew that it meant trouble for him, the loss of royal favor, fewer chances for promotion and honor, with the possibility of persecution and even death. But he was convinced that it was his duty, and that settled the matter.

Fighting for the Faith. For long years the Huguenots had endured persecution without resistance, but the time came when patience seemed no longer a virtue. The best of the Catholics also realized that there had been too much persecution, but the ambition and spite of Francis de Lorraine, who had become duke of Guise, led to still further outrages. The Protestant nobles felt that it was time for them to take arms and defend their rights, and they turned to the prince of Condé and Admiral Coligny as the two men who could lead them. Thus began the dreary wars of religion which for twelve long years cursed France with civil strife and cost the lives of thousands of her bravest and best. There was much cruelty on both sides, for the Protestants, goaded to desperation by the persecutions of their foes, often retaliated in anything but a Christian spirit. Both sides had much to learn of the true spirit of Christianity. But Coligny was ever the last to enter into civil war, patient to extremes in trying to avoid it, and always and ever a fair fighter. His worst enemies were never able to convict him of any act of treachery. His word was trusted by every one, friend and foe alike. He was the first commander France had seen who disciplined his troops and tried to keep them from the acts of plunder and cruelty that marked the warfare of that age. He was a formidable foe, but a chivalrous one.

It is worth while to read the story of those wars, much too long to be told here, that we may get some idea of the value of religious liberty. Freedom of conscience is now common, but it cost blood and agony to win it, and Gaspard de Coligny's name should stand high on the honor roll of those Heroes of the Faith whom we have to thank for what we now enjoy.

On one side were two weak kings in succession, Francis II

and Charles IX, dominated by Catharine de' Medici, the queen mother, and the duke of Guise, all fighting selfishly to maintain their own power at whatever cost to the nation. On the other side were the Huguenots, fighting for freedom to worship God in the way they honestly believed to be right. The Protestants secured several treaties granting what they asked for, only to have them ignored and broken as soon as they had laid down their arms. Finally Coligny forced the king's party to sign a treaty with some guarantees, and thought that at last the battle was won. He now took up the task of helping to restore peace and order, and to build up the nation that had been so sorely weakened. He won the confidence and respect of king Charles, and it seemed for a time as if he were to succeed in his patriotic aims. But all this angered queen Catharine and the Guises as they saw their power and influence slipping away. They determined to get rid of Coligny.

Black Treachery. Honorable means would have accomplished nothing against such a man as the admiral, so they adopted treachery, and perpetrated one of the foulest crimes that ever stained the history of any nation. They took advantage of a time when large numbers of Huguenots were in Paris, having been invited there to attend the wedding of the king's sister and Henry of Navarre, a Huguenot leader. The conspirators first attempted the assassination of Coligny. He was fired upon from the window of a house, and badly wounded but not killed. The assassin escaped. The king flew into a rage and vowed terrible vengeance upon those responsible. In desperation Catharine de' Medici and the duke of Guise then persuaded Charles that the Huguenots were planning another uprising and an attack upon himself, and that his only hope of safety lay in having them all killed. The weak, cowardly king at length consented, although he knew perfectly well that this meant first of all the death of the man whom he himself had called the wisest counselor, the most faithful friend, and the bravest general of his realm.

The plans were secretly but quickly made. The houses of the Protestants were marked with chalk. The Catholics provided themselves with white badges that they might distinguish one another in the darkness. Then, on the night before St. Bartholomew's Day, the signal was given by the ringing of a church bell, and the bloody work began. Admiral

Coligny was one of the first victims. The men who had been placed about the house where he lay wounded, with the pretense of guarding him, forced an entrance and slaughtered him in cold blood without giving any opportunity for defense. His body was thrown out of the window, that the duke of Guise, his old friend, might be sure of his death. In their cowardly spite the mob heaped all manner of insults upon the lifeless corpse. For days the dreadful slaughter continued, until most of the Huguenots, especially the leaders, were killed.

The World's Verdict. Thus died Admiral Gaspard de Coligny, one of the noblest men that ever lived in any land. He died a martyr to a seemingly lost cause. The pope caused the bells to be rung in Rome, and had a special medal struck off to celebrate this glorious victory of the Catholic church over the heretics. The cruel Philip of Spain also greatly rejoiced. But the rest of the civilized world revolted in horror and disgust from so dastardly a crime. To-day the names of Catharine de' Medici and Charles IX are universally despised, while that of Coligny is honored. His life was not in vain, for he helped to bring nearer the day when religious liberty did become a fact, and when men could worship God according to their own consciences.

DIRECTIONS FOR STUDY.

1. In addition to this story, read whatever you can find about Coligny or the Huguenots of France. Any history of France will give information. Walter Besant's biography of Coligny is very interesting.

2. Find out especially about Coligny's defense of St. Quentin, and the Huguenots of La Rochelle.

3. What traits of character were developed in Coligny by his early training?

4. Who was his closest friend in young manhood, and how did the friendship turn out?

5. What qualities are most desirable in a friend?

6. What good quality is most apparent in the character of Coligny?

7. The following stories deal with the times of the Huguenots: *A Cardinal and his Conscience*, by Graham Hope; *For the Religion*, and *A Man of his Age*, by Hamilton Drummond; *Saint Bartholomew's Eve*, by Geo. A. Henty; *Sister Rose*, by Emily S. Holt.

NOTE-BOOK WORK.

8. Head a new page with Coligny's name, and write a short story of his life, bringing in any points that you may have learned from the story above, or from other sources. Illustrate it with any appropriate pictures that you can find.

9. Write at the end of your story the kind of epitaph or inscription that you think would be appropriate for a monument to the memory of Coligny.

MEMORY WORK.

Learn the whole of the Fifteenth Psalm, and note how much of it applies to the character of Coligny.

Lesson 22. JOHN KNOX. "Who Never Feared the Face of Man."

Born 1505 (?); died Nov. 24, 1572.

"Take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Eph. 6:13.

A Land of Heroic Deeds. Have you read Sir Walter Scott's stories about *Ivanhoe*, and *Robin Hood* and his *Merry Men*, or *Rob Roy*, or *Kenilworth Castle*; or any of the tales of the *Scottish Highlanders*? If so, I think you must have felt a little of that tingle in the blood that comes to every Scotchman when he thinks of his native country. For the history of Scotland is full of stories of brave deeds and stirring adventure. Again and again have her hills and valleys rung with such war-cries as that of *Black Douglas*:

"Come every hill-plaid, and
True heart that wears one,
Come every steel blade, and
Strong hand that bears one."

Too often the clans have been called together to fight for some ignoble and selfish purpose, but there have also been those who, like the *Scottish Covenanters*, fought for the highest and truest liberty—liberty of conscience; and the hero of this lesson was one of those who helped to inspire the hearts of men for this battle.

Stirring Times in the World. We do not know exactly when John Knox was born; probably in 1505, though some say 1513, or thereabouts. At any rate, he would hear stories

in his boyhood about the fierce fighting between the Scotch and English at Flodden Field, and learn to respect the courage of his countrymen. Luther nailed up those theses of his, that made such a stir, when Knox was very young, and all those other heroic deeds in behalf of the Reformation, that we have read about, came during the lifetime of Knox. He had plenty to stir his mind with high ideals of truth and loyalty and nobility of purpose. We shall see what influence these things had upon him. While at school at Haddington, and during his university life at Glasgow, he was learning to think more and more seriously about these great events, and of what they might mean for him and for Scotland and for the whole world.

A Church in Sore Need. When we remember how many great preachers Scotland has given to the world, it seems strange to think that the religious condition could ever have been so bad as it was in the boyhood of John Knox. The clergy were rich and lazy and corrupt. The priests were appointed to their positions by the government, and many of these benefices, as they were called, paid large incomes. Such positions were openly bought and sold instead of being given to those who were really best fitted to act as ministers. Quentin Kennedy, a Catholic abbot, unfriendly to Knox, frankly describes the situation when he says, "And when they have gotten a benefice, if they have a brother or son who can neither sing nor say, nourished in vice all his days, he shall be immediately mounted on a mule, with a sidegown and a round bonnet, and then it is a question whether he or his mule know best to do his office." When things get to such a pass that people have little better than donkeys to teach them, we can imagine how much the people themselves are likely to know about God and the higher things of life.

The Blood of the Martyrs. While Knox was still a youth, an event occurred which startled every thoughtful man in Scotland. Patrick Hamilton, a youth of royal blood and educated for the church, had been to Wittenberg and learned from Luther the ideals of the Reformation, and had accepted them. He returned to Scotland and began to teach his countrymen the new faith. Decoyed to the castle of St. Andrews, on pretext of a conference, he was imprisoned and sentenced to be burned alive. Such an act of tyranny, for

no other reason than to prevent men from thinking and worshipping God in their own way, made a deep impression upon an independent and fearless lad such as Knox was. About twenty years later another man, George Wishart, was preaching the reformed faith in Scotland, and Knox was greatly influenced by his sermons. When it became evident that Wishart was in danger of being assassinated, Knox attended him as a body-guard, carrying a sword. But the time came when Wishart, too, was arrested and put to death, and Knox received one more impression that was to make him a stern champion and almost fierce fighter for the reformed faith.

Knox's Preaching. Knox himself had studied for the ministry, and had been ordained as a priest. For years he was part of the mechanical and unworthy system of the Roman church, and taught under its direction in the Univer-



John Knox.

sity of St. Andrews, but he was ever more dissatisfied with it, and finally broke with it entirely and declared himself a Protestant. And so keen was his sense of the unworthiness and tyranny of that old system that he came to hate it with a deadly hatred which also included those who remained in it. This fierce hatred of a system in which Knox saw little good and boundless iniquity, often led him to express himself in words that may seem unnecessarily bitter and severe.

But they were abundantly justified by the cruelties and injustices which were practised in those days in the name of religion, and which were apt to make even conscientious men stern and hard in their opposition to them. Knox preached in the days when people used to listen without impatience to prayers two hours long, and sermons even longer, and such men must have been of sturdy and even stern minds.

His call came to him in a strange way. A band of nobles and others, who, in desperation, had assassinated the cruel Cardinal Beaton, who had put to death by torture many Protestants, had taken refuge in the cardinal's own castle

of St. Andrews, and Knox had gone there with them to be the tutor of some young men. Those who heard him teach felt that he ought to be preaching to more people, but Knox felt that he was not ready to do this. One day in church, the minister spoke of the call to the ministry, and then, turning upon Knox, told him before all the congregation that he was commissioned by the people to call him to preach. Knox was dismayed, and burst into tears and rushed from the room, but could not escape the sense of duty. He soon began preaching, and became known as the greatest preacher in Scotland, absolutely fearless in his utterances, often stern and harsh, but so sincere that every one who heard him was deeply moved. The English ambassador wrote of him, "This man puts more life into us in one hour than six hundred trumpets blustering in our ears." He was a fiery preacher, and preached so vigorously that another said it seemed as if he "would ding the pulpit into blads and flee out of it." But the thing that gave people the greatest confidence in him was that he would rebuke evil in the king or queen or the nobility just as quickly as in the humblest subject. Indeed, he was more severe on those high in position, as he evidently thought they had less excuse than the ignorant for their wrongdoing.

Sent to the Galleys. The castle of St. Andrews was finally captured by the French, and aided by the Catholic regent of Scotland, Knox and his companions were taken prisoners and sent to the French galleys. These galleys were ships propelled by many long oars, and rowed by prisoners who were chained to their benches and forced to toil under the lash of the driver. Knox shared this cruel hardship with the others for eighteen or nineteen months.

During the latter part of his captivity he was seized with fever, and all on board the galleys despaired of his life. At this time they were off the coast of Scotland, and a friend pointed out to him one day the spires of St. Andrews, asking if he knew what place that was. "I know it well," replied Knox, "for I see the steeple of that place where God first opened my mouth in public to His glory; and I am fully persuaded, how weak soever I now appear, that I shall not depart this life, till that my tongue shall glorify His name in the same place." He was then so ill that this seemed like a rash prophecy, but his faith and courage were destined to

be rewarded. In February, 1549, he was liberated from the galleys and sent to England, where he was greatly honored and where he spent five years rendering most valuable help in carrying on the Reformation during the reign of Edward VI. Then came the reign of Bloody Mary, and Knox again showed his fearlessness by openly rebuking the people for their expressions of joy over her coronation, when it seemed only too clear that it was an ill event for England and for the true faith.

DIRECTIONS FOR STUDY.

1. Turn to the map of Scotland in your geography or atlas, and look at the general outline of the country. Notice how its coast-line is cut up into points and promontories, with lochs and firths and rivers running far up inland. Notice, too, how the country is covered with mountain ranges. These facts explain much of the story of Scotland, for these highlands and valleys and watercourses made it possible for the clans to maintain their independence and defend themselves against even a superior force, just as the old Greek heroes did, or the tribes of Israel.

2. Find the city of Glasgow on the river Clyde; then look over on the other side of Scotland, and find Edinburgh, on the Firth of Forth; then look for St. Andrews on the promontory reaching out into the ocean northeast of Edinburgh; and you will have the principal scenes of Knox's life-work.

3. Read the story, and anything more that you can find out about Knox. Try to imagine how you would feel toward your minister if, instead of being the kind of man he is, he were the kind that Quentin Kennedy describes, and if he were to tell you that, whether you liked it or not, you must go to church and worship just as he said, or be punished and perhaps killed.

4. Name some of the events in the history of the Reformation in other lands that John Knox must have heard about.

5. How do you think these things would be likely to affect him?

6. How did he receive his call to preach? What other character, of whom you have studied in these lessons, was called in about the same way? What is the best way to get a call or a promotion to a better place in life?

7. What effect did this call have upon Knox at first?

Do you find anything like this in Ex. 3:10, 11; 4:10; or Jer. 1:6? What made Moses and Jeremiah finally feel that they could do the work to which they were called (Ex. 3:12 first part; Jer. 1:8)?

8. What events most influenced Knox to become a Protestant?

NOTE-BOOK WORK.

9. Write a short story of the early life of Knox, bringing in the following things: The religious condition of Scotland, the stirring events in other lands of which Knox must have heard; the circumstances that caused him to become a Protestant, and the experience that tested his courage and deepened his feelings of opposition to the Roman church.

MEMORY WORK.

Learn the First Psalm.

Lesson 23. JOHN KNOX. The Hero of the Scottish Reformation.

“Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee.” Jer. 1:17-19.

“’Tis man’s perdition to be safe
When for the truth one ought to die.”

Fierce Persecutions. The reign of Bloody Mary in England, where Knox had gone after his liberation from the galleys, was marked by a succession of martyrdoms, the queen being determined to undo the work of Henry VIII and Edward VI, and to restore the Roman church to power. Sixty-five were burned to death in one year, seventy in the next, the whole number of martyrs under her reign being three hundred. But two things convinced the people that the Protestants were right. One was the cleaner, purer, more unselfish lives that most of them lived; the other was their courage and firmness under persecution. Two of the most distinguished victims were Bishop Latimer and Bishop Ridley. As they were fastened

to the stake, Bishop Latimer said, "Master Ridley, play the man; we shall this day, by God's grace, light such a candle in England as I trust shall never be put out." Another victim was Cranmer, who had been archbishop of Canterbury but had accepted the reformed faith. During his imprisonment he had wavered, and, in a moment of weakness, had signed a paper taking back his teaching against Catholicism. But when it came to the last he regained his courage and stoutly maintained his belief in the reformed faith. And when he, too, was burned he thrust his right hand into the flame and held it there steadily, saying, "This is the hand that wrote the recantation, therefore it first shall suffer punishment."

Exiled for Conscience's Sake. Many of the Protestants in England left their homes and went to Geneva in Switzerland, or to various towns in Germany, and among these was Knox. He himself was anxious to stay, even at the cost of his life, but the tears and entreaties of his friends finally prevailed on him to seek safety in flight. On the continent he lived for some years, preaching to the Reformed churches and writing letters home to strengthen the faith of those who were enduring hardships there. Meanwhile Protestantism was advancing in Scotland. Mary Stuart, the queen, was but a child,

and her mother, Mary of Guise, was regent. In order to gain her power she had favored the Protestants, whose numbers had increased by refugees from England, and matters had reached the stage where it seemed safe to call Knox home to resume his work there.



John Knox's House, Edinburgh.

Recalled to Scotland. His coming soon produced such an effect in the strengthening of Protestantism in Scotland that the Catholic clergy were stirred against him. He was finally summoned to appear before a council at Edinburgh, and, to the amazement of the bishops, he obeyed the

summons. They did not expect him to come, and had planned to condemn him in his absence. His boldness turned

the tables, the clergy failed to appear against him and the accusation was dropped. Soon after this he was again called to Geneva as pastor of the English church there, and so was out of Scotland for a number of years.

Conflicts with the Authorities. When Knox again returned to Scotland he found that Mary of Guise, having gained the ends for which she had sought the favor of the Protestants, had thrown off the mask and was now attempting to crush out Protestantism altogether. But the preaching of the reformed ministers against the sins and evil-doing of which even the clergy were guilty had wakened a strong response in the hearts of the people, and they were not easily intimidated. When the archbishop summoned the reformed preachers before him at St. Andrews, a deputation of the Protestant nobles waited upon the queen regent and told her that if the prosecution of these men proceeded there would be a greater gathering at St. Andrews than Scotland had seen for a long time. The queen was alarmed and stopped the trial. Knox went about from place to place, preaching with fiery eloquence. He was proclaimed an outlaw and a rebel, which practically gave permission to any one to kill him. He went on preaching just the same. His spirit is well expressed in a letter written somewhat earlier than this: "Satan, I confess, rageth, but potent is He that promiseth to be with us in all such enterprises as we take in hand at His commandment. And therefore the less fear we any contrary power; yea, in the boldness of our God we altogether contemn them, be they kings, emperors, men, angels, or devils."

Soon after this, Knox was invited by the Protestant nobles to come to St. Andrews and preach. The archbishop stationed soldiers at the church, and served notice on Knox that if he entered the pulpit the soldiers would fire upon him. His friends tried to persuade him not to risk his life, but Knox would not listen. He entered the pulpit and preached with all his customary vigor, and there was no interruption.

Matters soon came to a state of civil war. A price was set upon Knox's head, and a reward offered for his arrest or death, but this did not stop him in the least. Parliament finally met and declared for Protestantism as the form of worship to be observed in Scotland. Mary of Guise was deposed and after her death a few months later, Mary Stuart came home from France.

Knox and Mary Queen of Scots. It was understood that Mary, who was a Catholic, should have liberty to worship as she chose in private, but that the rights which Parliament had established for the Protestants should be observed. She had not been long in Scotland, however, before it became evident that she intended to overthrow Protestantism if possible. When the news of the massacre of Vassy in France was received, the queen gave a ball at court. Knox denounced this act in a public sermon, and was summoned before the queen. She demanded an explanation of the sermon, which had been reported to her. Knox replied that if she had attended the service of worship, as she should have done, she might have heard for herself what had been said, and then proceeded to preach the sermon over again to her. As he was leaving the conference, he heard one of the attendants say with surprise, "He is not afraid." "Why should I be afraid of the pleasing face of a gentlewoman?" he replied; "I have looked in the faces of many angry men and yet have not been afraid above measure."

As queen Mary's views became better known the Catholic priests grew bolder in their attempt to re-establish the unlawful Catholic worship, and some of the nobles in the west of Scotland took up arms to enforce the laws against them. The queen sent for Knox again to protest against this, although she herself had gone through the form of issuing proclamations which were supposed to order just what these men had done. Knox upheld the Protestants, and the queen finally exclaimed, "Will ye allow that they should take *my sword* in their hands?" "The sword of justice is *God's*," replied the reformer firmly.

Tried for Treason. Plans for the restoration of Catholicism, that had meant so much of tyranny, went on, and Knox was untiring in his efforts to oppose them. At the demand of the queen he was finally summoned before a council to answer to the charge of treason. Before the trial came off, every effort was made to persuade Knox to plead guilty and to throw himself on the mercy of the queen. He saw through this plan clearly enough and refused to do any such thing. The day of the trial came, and the yard of the palace and the avenues leading to it were crowded with people anxious to hear the result. Knox appeared before the council and with perfect frankness defended himself against the charge of

treason, and to such good effect that the vote was overwhelmingly in his favor. The queen's secretary was so enraged that he asked the queen to come back into the council chamber and then called for the vote to be taken over again. This attempt at intimidation so enraged the council that they voted even more decidedly than before to acquit Knox of the charge brought against him.

Last Days. The struggle went on, but Protestantism kept gaining strength all the while. Knox was appealed to on every side for counsel and advice. His voice could rally the discouraged as no other's could. His life was attempted again and again. On one occasion a bullet was fired through the window of his room, which must have killed him had he not been sitting in an unaccustomed place. As he grew older, and illness laid hold upon him, he would gladly have laid down the burdens of leadership, but he never refused a call to duty as long as his strength lasted. One of his last public acts was to preach a tremendous sermon in denunciation of the outrage of St. Bartholomew, the news of which had come from France. The French ambassador was present, and Knox told him to tell his master, "that cruel murderer and false traitor," that sentence was pronounced against him in Scotland, that divine vengeance would never depart from him, nor from his house, if repentance did not ensue. The ambassador was greatly angered, and tried to have Knox suppressed, but in vain.

Not long after this the end came. John Knox had braved perils without number, but died quietly at home among friends, with the words of the Bible upon his lips. He was buried on November 26, 1572, in the churchyard of St. Giles, and as his body was laid to rest, the regent Morton pronounced his eulogy in these words: "Here lyeth a man who in his life never feared the face of man." Carlyle's tribute is well deserved: "Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true!"

DIRECTIONS FOR STUDY.

1. What things had most influence in convincing people that the Protestants were right?
2. Tell some incidents that showed the courage of the reformers.

3. In what ways did Knox himself show courage?
4. In what ways are boys and girls to-day called upon to show the same kind of courage?
5. What gave Paul the courage to face persecutions and trials and hardships? (Rom. 8:35-39.)
6. How do you explain the fact that Knox's life was spared in spite of the many threats made against him, and the dangers by which he was surrounded?

NOTE-BOOK WORK.

7. Finish your story of John Knox, telling of the incidents in his later life, and write a paragraph at the end giving your opinion of him as a man.

MEMORY WORK.

Learn Rom. 8:35-39.

Lesson 24. REVIEW OF LESSONS-13-23.

The characters studied during this quarter are all noted as reformers, men who saw the evils that existed in the life about them, and tried to make things better. Most of them contributed to that great movement in European history known as the Reformation, by which people were brought out from bondage to the Roman Catholic church at a time when it had become frightfully corrupt, and enabled to worship God as they believed to be right.

1. Make a list of the characters studied, and the important points about them, as follows: Write across the page in your note-book the headings of four columns: "Name," "Country," "Object of Reform," "Opposed by"; and under these headings write the facts concerning each character. For example:

NAME	COUNTRY	OBJECT OF REFORM	OPPOSED BY
Elijah	Israel	Baal worship and tyranny	King Ahab and Queen Jezebel

2. Answer these questions from memory, writing answers in the blank spaces. They are not arranged in the order of the lessons as studied.

(1) What does *noblesse oblige* mean?
 Which of these characters gives a fine
 example of this idea?

(2) Who said, "Jehovah took me from following the flock,
 and Jehovah said unto me, Go, prophesy unto my people"?

(3) Of what reformer was it said, "He never feared the
 face of man"?

(4) Who challenged four hundred prophets of a false
 religion to a test of their religion, and with Jehovah's help won
 a great victory over them?

(5) Who wrote

"A mighty fortress is our God,
 A bulwark never failing"?

Do you know the rest of this hymn?

(6) Who first translated the Bible into English?

(7) Who was called to preach to his countrymen, and, for his
 loyalty to the truth, was imprisoned and put into the stocks,
 lowered into a cistern, tried for treason, and at last (probably)
 stoned to death by those whom he tried to serve?

(8) Who was the heroic leader of the Reformation in Scot-
 land?

(9) Who helped to save his city from her worst foes, helped
 her to obtain a better system of government, gave nobler
 ideals to her citizens, and was finally mobbed in her streets
 and martyred?

(10) Of whom was this line written?

"The solitary monk that shook the world."

(11) Who organized the street boys of his city into an army
 for reform?

3. Write in your note-book the verse or poem learned during this quarter that you like best.

4. Which of the characters studied do you most admire, and why?

5. Is there anything in the life about you, at home, at school, or on the playground that you think might well be reformed?

6. What might you or other boys and girls of your age do to help make this thing better?

“ Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

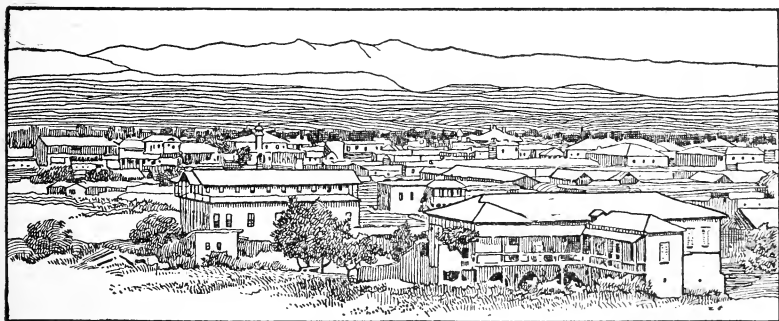
THIRD QUARTER

Lesson 25. PAUL. The Persecutor who Became an Apostle.

Born about A. D. 1; died about A. D. 64.

"I was not disobedient unto the heavenly vision." Acts 26:19.

An Old University Town. If you will look at the map of Asia, on the northeast shore of the Mediterranean sea, you will see a little river, called the Cydnus, flowing down from the north through the province of Cilicia; and on this river, a few miles from its mouth, you will see the city of Tarsus.



Tarsus.

The city is very old, and even before the birth of Christ was famous for its schools, from which teachers were selected to teach the sons of the Roman emperors. It was also a rich and prosperous city, and ships used to come up the river to its wharves, bringing merchandise from many lands. There were fine palaces and beautiful gardens, a great market-place, the gymnasium and race-track, and other places for the amusement of the people.

A Boy with a Future. In the Jewish quarter of this city, about nineteen hundred years ago, there lived a boy named Saul, whom we know better by the Greek form of his name, Paul. We do not know the names of his parents, which is rather a pity, for they deserve some credit for bringing up a boy who accomplished all that Paul did in the world. As a

little child he was very carefully taught in the law of the Jewish people. First, his mother told him thrilling stories of the old Hebrew patriots and prophets, that stirred his heart with a longing to be worthy of such an ancestry. Then, when he was five years old, his father began the lessons that would continue all through his school life, and Paul had to learn by heart verse after verse of the books of Moses and the traditions and teachings of the scribes. There were hundreds of different rules governing almost every action in life, and the young Jewish lad had to learn them all, and there was hardly anything that he could do from one day's end to another without having to think of some rule for it.

School and College. When Paul was six years old, he was sent to school, where he sat upon the floor with the other boys while the teacher sat upon a platform at one end of the room. In a singsong voice the teacher would repeat some sentence and then beckon to the boys to repeat it. Instantly every voice would be raised, as the pupils shouted the words that the teacher had just spoken. The din would seem like utter confusion in a modern school, but this was the way these boys were taught, and in this way they learned by heart all the books of the law as well as the traditions. When Paul was thirteen years of age he was called a Son of the Law, which meant that he was supposed to know the law well enough to be held responsible for acting in accordance with its teachings, and when we remember that there was a rule for everything in life, this meant a great deal. Paul had to take an examination at the synagogue, and then one day he stood up before the people, and one of the rabbis placed upon his left arm, near his heart, a little black box of leather with two long strips of leather attached. These strips were wound seven times around his arm down to the hand, then three times about the hand and tied in a knot at the middle finger. In this little box were four texts of Scripture that had been written with a specially prepared ink, and part of the words were: "It shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth." This phylactery, as it was called, Paul always wore when he entered the synagogue, and later in life he bound another upon his forehead also.

In course of time Paul went on from the synagogue school to the school at Jerusalem, where he had for a teacher one of

the wisest of the rabbis of that time, named Gamaliel, whose grandfather Hillel was author of one of the greatest of the rabbinical teachings: "What you yourself dislike, do not to your neighbor."

Learning a Trade. While Paul was still a small boy he learned the tent-maker's trade from his father. Every Jewish boy was obliged to learn some trade in order that he might be able to support himself, even though he might not expect to follow that trade all the time. Those who were studying to be teachers were no exception, for the rabbis were not expected to take money for their teaching. One of them said, "Use not the law as a spade to dig with"; and another said, "Work is great; it honors God." So Paul went into the weaving shed and learned to weave the strong, firm cloth of goats' hair, from which tents were made and for which Cilicia was famous. It is likely that his father would go away up the valley to the mountains where the shepherds had their flocks of goats, and bring back with him great bundles of hair, which had to be combed out and spun into thread, and some of it dyed red or brown or purple or green for the patterns of the tent cloth. Probably Paul accompanied his father on such trips, and had rare times, with all the work, tramping over the fields, or fishing in the stream, and undoubtedly being hunted now and then by wild animals or possibly by wild men as well.

Of the Strictest Sect of the Pharisees. So young Paul grew to manhood, and became a well-trained Pharisee, one of those Jews who believed that salvation and peace were to be found in strict observance of the law. He was taught, too, that others were not quite as good as the Pharisees, and that the Gentiles, or those who were not Jews, were really outcasts and not fit to associate with. He was taught to believe that God had chosen the Jews above all others to receive His blessing; that the Messiah who was coming should be a great national leader to set them free from Rome, and that any who opposed the teachings of the scribes and Pharisees were to be punished severely. All this shows why Paul joined in persecuting the early Christians.

Paul and the Christians. As a young man, Paul undoubtedly heard of Jesus, the prophet of Nazareth, who, after a few years of teaching and gathering about Him a little band

of disciples, had been condemned to death and executed by the Roman authorities. No doubt he knew that the Jews had demanded His death on the charge of treason, although the real reason for their enmity was that they considered His teaching hostile to that of the scribes, and that they thought Him a blasphemer. But now a strange report was about, that this Jesus had risen from the dead, and His disciples were going about preaching and teaching that this was so, and that Jesus was really the expected Messiah, and that the rulers of the Jews were murderers for having had Him put to death.* And many of the people were believing them and being drawn away from the religion of the Jews. From what we have heard of Paul's early training we can see how all this would affect him. It seemed to him that these Christians ought to be put down, and he threw himself with all the energy of his nature into that work. He went from place to place arresting them, putting them into prison and having them killed as heretics. But all the while he could not help seeing that these Christians were good people. They were industrious, quiet, peaceable, unselfish, good in every way except that they did not any longer observe the Jewish law in their religious life. And this made Paul think a great deal.

The Persecutor Becomes a Christian. One day he set out for Damascus, where many of these Christians had taken refuge, intending to hunt them down and punish them. As he drew near the city, he undoubtedly was thinking about the Christians he had seen martyred and those he was going to hunt. Suddenly there came a blinding flash of light, and he fell to the ground. He could see nothing, but as he lay there he heard a voice as clearly as if some one stood by his side, saying, "Saul, Saul, why persecutest thou me?" And when he asked, "Who art thou, Lord?" the voice answered, "I am Jesus, whom thou persecutest." Paul understood then that in his mistaken zeal he was really persecuting, not the enemies, but the friends of God. He rose to his feet, bewildered and ashamed, and, led by his companions, for he still could see nothing, he went into Damascus. For several days he lay quietly trying to think what this all meant and what he ought to do. One of the Christians there came to see him and talked with him. Paul recovered his sight and determined that he would make good the mistakes of his life,

so far as he could, by giving himself to preaching the Gospel of Christ as energetically as he had hitherto opposed it. This meant a great sacrifice for him. It meant turning his back upon his old friends, giving up the position of power and influence which he had in the Jewish church, and subjecting himself to the danger of such persecution as he himself had formerly inflicted on others. But he had become convinced that this was his duty, and he turned squarely about to face it. From this time on he was a different man, and this new ideal of life led him into some stirring adventures and hardships, as we shall see.

DIRECTIONS FOR STUDY.

1. Mr. Robert Bird's *Paul of Tarsus* is an interesting biography of the great Apostle. Read this book if possible, and also look up something about Paul and his birthplace in the Bible dictionary or encyclopedia.

2. Find out what you can about Tarsus, and then make a list of the things you think Paul would be likely to see and do as a boy.

3. Read Deut. 6:4-9 and find there the words which Paul would hear often in the synagogue, and which his mother would teach him to repeat.

4. Did Paul make use of the trade he learned as a boy? (Acts 18:3; 20:33, 34; 1 Thes. 2:9.)

5. What did Jesus think of the way in which the Pharisees kept aloof from others? (Lu. 16:9-14.)

6. What changed Paul from a proud Pharisee into a devoted Christian? See the story and read Acts 8:1-3; 9:1-18, and ch. 26.

NOTE-BOOK WORK.

7. Write a short story of the boyhood of Paul, illustrating it with such pictures as seem appropriate. Raphael's St. Paul is a good one. Tell the story of Paul's conversion following after his persecution of the Christians.

MEMORY WORK.

Learn Deut. 6:4-9 and Paul's words before Agrippa, Acts 26:19. Do you see any connection between these two passages?

Lesson 26. PAUL. The Founder of Christian Missions.

"Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1.

In Danger of his Life. Paul never hesitated a moment when his duty was clear. In the very city to which he had come to persecute the Christians he now proclaimed himself a convert



St. Paul.
By Raphael.

to their faith. In the synagogue he told the story of his experience, and avowed his faith in Jesus as the Messiah. He soon found himself in exactly the same situation as those whom he had so lately hunted down. Word came that the Jews were plotting to kill him, and that they were watching the city gates to see that he did not escape. His friends took him by night to a lonely part of the city wall and let him down on the outside. Away in the darkness, a hunted Christian,

ran he who shortly before had ridden toward that city with power from the high priest to hunt down the Christians. And yet Paul did not regret the change, nor did he ever cease to be glad that he had become a Christian. We cannot here tell all the adventures and hardships he had to meet, but we may glance at a few scenes, enough to show the energy and resourcefulness of this man.

Foreign Missionary Work. From Damascus Paul went to Jerusalem, and there preached his new faith with such boldness and power that he soon found that city dangerous, and his friends again sent him away, this time to his old home, Tarsus. Meanwhile the Christians were finding that the Gentiles also received with joy the good news of God's love as Jesus had taught it, and Paul was soon called to Antioch, where his learning and skill in argument were needed to help persuade the educated Greeks of that city. Thus Paul began his career as the Apostle to the Gentiles or, as we should say to-day, as a foreign missionary. It was at Antioch in Syria that the disciples were first called Christians, the name being

given to them probably as a nickname, in derision. But Paul, who was not afraid of being killed, certainly was not afraid of being laughed at, and went on with his work. In a letter which he later wrote, he said: "I am not ashamed of the gospel: for it is the power of God unto salvation." The Christian church at Antioch grew larger and stronger, and began to think of sending to others the Gospel that had so blessed them. So they sent out Paul and Barnabas as foreign missionaries.

Adventures Abroad. First they went to Cyprus, then across the sea to Antioch in Pisidia. Here they spoke in the synagogue with such power as to convince many, but some of the Jews there refused to listen. The Apostles then went to Iconium, and on to Lystra and Derbe. In Lystra, Paul was able to cure a lame man who had been a cripple ever since he was born. This so amazed the people that they declared the Apostles to be gods come down to earth in human form. They even prepared to offer sacrifices to them. But when certain hostile Jews from Pisidian Antioch arrived, having followed the Apostles from that city, they stirred up a riot, and the fickle populace began to stone the Apostles. Paul fell, and they dragged him outside the city like some dead dog, and left him by the roadside, thinking that he was dead. He soon revived, however, and went on to the next city to continue the perilous work.

Scourged and Imprisoned. Paul was to have other opportunities of proving his loyalty and courage. At one time in Philippi he and Silas, his companion on this trip, found a poor demented girl whom the people believed to have the power of divination or, as we should say, fortune-telling. Her masters took advantage of this delusion and made a great deal of money thereby. Paul was able to cure the girl, which greatly angered her masters. They dragged the two Apostles before the magistrates, who ordered that they should be flogged. They were hurried to the whipping post, and, in spite of all protests, flogged on the bare back until the blood ran. Then they were thrown into a dungeon, probably a dark, dismal, underground cave. Their feet were fastened in the stocks, thus increasing the discomfort of their condition. But this did not seem to discourage them in the least. Instead of bewailing their lot, they passed the time in singing, and

the other prisoners listened, wondering. Suddenly there came an earthquake. The walls swayed, the stocks were broken, the doors swung open, and all the prisoners might have rushed out. The jailer came running to the prison in great terror, for if his prisoners had gone he would have lost his life. Supposing that of course they had escaped, when he saw the open doors, he was about to kill himself, when Paul cried out of the darkness, "Do thyself no harm: for we are all here!" Grateful and amazed, he came in and brought the Apostles out of the prison into his own home, washed their wounds, and tried to make them more comfortable. Meanwhile they told him of Jesus until he cried out, "What must I do to be saved?" and before the night was over he was baptized as a convert to the Christian faith.

The Magistrates Humbled. The next morning orders came from the magistrates to let the Apostles go. But Paul decided that these men needed a lesson. They had been guilty of a serious violation of the law in having publicly beaten two Roman citizens, without trial. If this were reported at Rome, they would be very severely punished, and they knew it. So Paul returned answer: "They have beaten us unjustly and publicly, and we are Roman citizens, and do they now think to send us away privately? Nay, verily! let them come themselves and bring us out." It must have been an interesting sight to see these proud magistrates coming down to the prison with fear and trembling and humble apologies to the man whom they had so mistreated.

This was not the only time that Paul's Roman citizenship served him well. Some years later, in Jerusalem, the Jews stirred up a riot, claiming that Paul had desecrated the temple. The Roman soldiers seized Paul, and the captain of the guard ordered him to be scourged, hoping thereby to get some kind of confession from him. They were tying him up to the whipping-post when Paul said to the centurion, "Is it lawful for you to flog a Roman citizen without trial?" The officer at once sent word to the captain, "Have a care what you do. This man is a Roman." Post-haste came the captain to know if this were true. He could hardly believe that this poor Jew could have gained so great a privilege, one that had cost him a great deal of money. "But I am a Roman born," replied Paul. He was untied at once, and the captain took good care to protect him against the hate of the Jews

who were plotting to kill him. He sent him to Cæsarea for trial before the Roman governor there. Here he was held a prisoner until finally he appealed to Cæsar, as was his right as a Roman citizen. This meant that he must go to Rome, and it was to mean other adventures. Before he went, however, he was brought before king Agrippa, and delivered that splendid defense of the faith which you may read in the twenty-sixth chapter of Acts.

A Stormy Voyage. So it came to pass that Paul took ship for Rome. He was in charge of a centurion named Julius,



Map for Tracing Paul's Missionary Journeys.

an officer of the Augustan troop. As the voyage proceeded he won the respect and confidence of all on board, and the time came when they all listened to him and owed their lives to his advice. As they went on they encountered stormy and contrary winds. They were obliged to run under the lee of the island of Crete, and Paul, who was well acquainted with these Mediterranean storms, advised that they put up for the winter where they were. But the captain advised pushing on for a better harbor at the end of the island, and the centurion took his advice. A sudden storm came upon them and drove the ship from her course. The waves beat in upon them, and they lightened the vessel by throwing part of the freight and their spare tackle overboard. Every one

gave up hope of ever seeing land again except Paul, who declared that the angel of the Lord had come to him in a vision, saying that they should be saved. At last, in the darkness of the night, they heard the sound of breakers, and knew that they were approaching land. They let go anchors to keep themselves from being dashed on the rocks. Now the sailors turned cowards, and prepared to leave the ship and all on board to their fate. They lowered the boat, pretending that they were going to take an anchor out from the bow. But Paul, who had been watching things closely, warned the centurion of their purpose, and he ordered his soldiers to cut away the boat. Then the sailors had to go back to their work.

The next morning, after throwing all the remaining cargo overboard, they hoisted the foresail, cut loose from the anchors, and tried to steer the ship on to a sandy strip of beach. The bow caught upon a bar, however, leaving the stern still in deep water with furious seas breaking over it, and the ship began to go to pieces. Nevertheless, all reached the shore in safety, some by swimming, some on planks, or other bits of wreckage or rigging.

At Rome. Julius reached Rome at last, and turned his prisoner over to the authorities there. He must have given a good report of Paul, for he was treated with great consideration. For two years Paul lived in his own hired house, meeting his friends, and teaching the Christian faith, until his trial before Cæsar came. It is not certain whether he was then condemned and put to death, or was liberated for a time only to be again arrested, when the frightful persecutions under Nero broke out during which thousands of Christians lost their lives. But in whatever way he died, nothing could alter the facts of which he wrote to Timothy: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness."

DIRECTIONS FOR STUDY.

1. Besides the story, read Acts 11:19—28:31, and some of the sketches in Mr. Bird's *Paul of Tarsus*, if possible.

2. What may Paul have thought of when he was being stoned at Lystra? Does Acts 7:57—8:1 suggest anything?

3. Trace on the map the missionary journeys of Paul as

narrated in Acts. About how many miles did he travel? Remember how few conveniences for travel they then had.

4. What did Paul think about the hardships he had to meet? Read 1 Tim. 1:12-16.

5. Did Paul ever regret having forfeited his position of power and influence for the sake of Christianity? Judge from Phil. 3:7, 8; 4:10-13. Philippians was written when he was an old man in prison.

NOTE-BOOK WORK.

6. Give a brief outline of the later events of Paul's life after his conversion, and tell more fully about the scene or incident that most interests you.

7. Write a short paragraph giving your judgment of Paul's character. What seem to you the most significant traits in his character?

MEMORY WORK.

Learn the great classic of Paul's writings (1 Cor. ch. 13), in which he gives the motive that inspired his life.

Lesson 27. JOHN ELIOT. First Preacher to the Indians.

Born 1604; died May 20, 1690.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts 10:34, 35.

"Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened:—
Listen to this simple story."

So Longfellow sang in his *Song of Hiawatha*, that we all come to love as children. And this is the story of a man who had such faith in God and Nature and in human hearts that he was willing to take a great deal of pains, and endure a great

deal of hardship, in order to teach men more about the things for which they were longing and striving without knowing very clearly what they wanted.

A Country Pastor. A good many years ago, while the New England colonies yet belonged to England, John Eliot came from England to America to find some place where he could



John Eliot.

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worship according to his conscience, and teach what he thought was true. He became pastor of a little church in Roxbury, Mass., now a part of Boston. He was an earnest, hard-working minister, noted for his great generosity, his peace-loving spirit, and his devotion to his people. He was so generous that he sometimes gave away what he really needed for his family and himself. Once the treasurer of the church gave him his salary tied up in a handkerchief. Knowing how generous the good man was, the treasurer tied the money up very tightly, thinking that thus Mr. Eliot would be sure to get home with his salary. But on the way the minister called upon a widow whom he found in destitute circumstances. He at once took out the handkerchief and began pulling at the knots. They would not come untied, whereupon he handed the whole thing over to her, saying, "Here, take it, the Lord evidently intends that you should have it all."

Mr. Eliot's love of peace was quite as great as his generosity. Once he was asked to meet with some other ministers to talk over a matter about which there had been a dispute. He came into the room, and settled the whole quarrel by picking up the package containing all the correspondence about the dispute and throwing it into the fire. He was a man who had a clear conscience. A friend once spoke to him about heaven, and Eliot said, "Were I sure to go to heaven to-morrow, I would do as I do to-day."

Indian Neighbors. On the hills about Roxbury there lived a great many Indians. Much of the land still belonged to them, though the whites had obtained possession of large parts of it. There were five great nations, or sachemships:

Pequots, Narragansetts, Pawkunnawkuts, Pawtucketts, and Massachusetts. Many of our names of places are derived from these Indians, as we see. These Indians were wild, fierce in warfare, ignorant and untaught. The men were idle, for the most part, while the women toiled hard. They painted their bodies with bright colors, and adorned themselves with feathers and shells and the teeth and claws of animals. When ill they called their medicine men, who performed various incantations and rites to drive away the evil spirits. They believed in a Good Spirit, "Tantum," and many evil spirits, "Squantum." These evil spirits lived in the streams, the trees, the flames of the camp-fire and almost every object of nature. We can imagine how full of fear life must have been to one who imagined an evil spirit seeking to possess him at any time. And yet these Indians had many noble traits of character. They were dignified, quick-witted, keen and alert. They have been called the "natural-born gentlemen of America."

Eliot Visits the Indians. John Eliot made up his mind that he ought to do something for these ignorant savages. But first of all he had to learn their language. More than that, they must be taught to write their own language, for there was no alphabet, no grammar. It was a spoken language only. That would seem like a hard piece of work, but what do you think of attempting such a task with a language that had words in it like "Weetappesittukgnssunnookwehtunkquoh," or "Kummogokdonattoottammociteaongannun-nonash," the nearest he could find for catechism? When his New Testament was finally translated it was called "Wusku Wuttustamentum Nut Lordumnum Jesus Christ Nuppoquohwussuaeneunun." How would you like to study that at school? Eliot simply says, "I found out a ready-witted man who pretty well understood our language: him I made my interpreter. By his help I translated the Commandments, the Lord's Prayer, and many texts of Scripture, I diligently marked the difference of their language and ours, and when I found the way of them, I would pursue a word, a noun, a verb, through all the variations I could think of." The secret of his success may be found in the words that he wrote at the end of his Indian grammar: "Prayers and pains, through faith in Jesus Christ, will do anything."

Waban the Chief. Eliot finally learned enough of the language to begin preaching, and met the Indians at the wigwam of Waban, one of the chiefs. His text was Ezek. 37:9: "Thus saith the Lord Jehovah: Come from the four winds, O breath [or "wind"], and breathe upon these slain, that they may live." Now Waban means wind, and it seemed to this chief that Mr. Eliot was speaking directly to him. He was greatly impressed, and at night sat long before the camp-fire, talking with his people about what they had heard. They asked Mr. Eliot many questions: "What makes the thunder?" "What makes the tide rise and fall?" "What makes the wind blow?" "Does God understand the Indian language?" "Can He hear us when we pray?" "Is it too late for the Indian to find God?" One chief arose with quiet dignity and said, "I have all my days been paddling in an old canoe, and now you exhort me to leave my old canoe, which I have been hitherto unwilling to do; but now, I yield myself to your advice, and enter into a new canoe, and do engage myself to pray henceforth to God alone."

Hardships and Perils. Mr. Eliot often had to travel hard roads through the forests. He once wrote: "I have not been dry night nor day from the third day of the week unto the sixth, but so traveled, and at night pulled off my boots, wrung my stockings, and on with them again and so continue. But God steps in and helps. I think of 2 Tim. 2:3." Some of the chiefs were hostile. The powwows, or medicine men, opposed him, and his life was often in peril. Some of the whites misunderstood him and suspected him of unworthy motives, and this was even harder to bear. But he persevered until he saw many Indians Christianized, and a number of them serving as preachers. Villages were established for the "praying Indians." The women learned to spin, and to make baskets and blankets, etc. The men learned to farm and build fences and raise crops. They made laws for themselves, some of which are more strict than we ourselves make. For example: "Whosoever shall steal anything from another shall restore fourfold." Some laws show their particular temptations, as, "Whosoever beats his wife shall pay twenty shillings."

The Indian Wars. There came a time of setback and harm to this work when the Indians and the whites went to war

with each other. There was wrong on both sides. The Indians were fierce and treacherous; the whites were often as fierce and unjust. But the "praying Indians" had a hard time of it during these wars. The other Indians hated them and called them traitors; the whites distrusted and often abused them. Mr. Eliot came in for his share of the distrust and abuse, but worst of all for him was it to see his friends oppressed and driven back into savagery when he had worked so hard to bring them out. But his work was never entirely undone. The Indians have been driven back farther and farther as the white men have advanced, until now in large portions of the country all that remains to remind us of their former ownership is Indian names like Massachusetts, and Mississippi and Minnesota and the like. The history of our dealings with them has much in it of which the white man, with his greater knowledge and privilege, may well be ashamed, but we have improved somewhat, and societies like the American Missionary Association and others have tried to carry on the work that John Eliot began, educating and Christianizing these red men of America. Many of them are at Hampton Institute, the school founded by General Armstrong, and others are at Carlisle and other schools in the west. And they are all God's children. As Longfellow wrote:

" Gitchie Manito, the mighty,
The creator of the nations,
Looked upon them with compassion,
With paternal love and pity."

DIRECTIONS FOR STUDY.

1. Read the lesson story and anything else that you can find about John Eliot. Refresh your mind on what you have learned in United States history about the early colonial days in and around Boston, and about the Indians.
2. What were the chief traits in Eliot's character?
3. Name some illustrations of each of these traits of character.
4. What led him to undertake the work among the Indians?
5. What difficulties had to be overcome?
6. What was the result of his work?
7. What is being done for the Indians to-day in the way of education and missionary work?

8. What is being done by your own church in this line of work?

9. Where do most of the North American Indians live to-day?

NOTE-BOOK WORK.

10. Write a short story about John Eliot, telling the things that you think show most clearly the kind of man he was, and the work he did.

11. Make a list of the things that are now being done for the Indians of America, and mark with a cross any of these in which you think you can help.

MEMORY WORK.

Learn the motto at the head of this lesson, Acts 10:34, 35.

Lesson 28. WILLIAM CAREY. The Shoemaker who Became "The Father and Founder of Modern Missions."

Born Aug. 17, 1761; died June 9, 1834.

"Expect great things from God;
Attempt great things for God."

An Observant Lad. If you had been living when the Declaration of Independence was being thought of in our country, and had visited a certain room in the English village of Paulerspury, you might have thought you had come into a naturalist's museum. You would have seen insects stuck up in every corner, birds hopping about in cages, flowers and plants in the windows, and signs on every side that the owner of this room loved all the wild things of field and forest. This was the room of William Carey, the son of a poor weaver in the village who had become schoolmaster and parish clerk. The family lived in the schoolhouse, and William had his own room, which he filled with the spoils of many a long tramp and risky climb amongst the lanes of Whittlebury Forest. Few boys have ever lived who were more hungry for knowledge. He loved books that told about nature, and books that helped him in the study of language. When he was twelve years old he had mastered the short Latin grammar, having memorized nearly the whole book. Later in life he learned Hebrew by borrowing books and asking questions

of neighboring ministers. He found a Dutch book in an old woman's cottage, and mastered that language so that he could translate from it into English for older scholars. He learned French in three weeks from a French theological work.

Hard Work and Good Grit. Young Carey had, of course, a remarkable gift for language, but he had something better still—the ability and willingness to work hard, and to persist. He never abandoned anything that he seriously undertook. Once, in attempting to climb a tall tree, he had a bad tumble and many bruises. The very first thing he did after the soreness was better was to go at that tree again. Difficulties seemed simply to spur him on to harder work; he never allowed them to discourage him. He showed the same spirit in games and sports, of which he was very fond, and was liked by all the boys for his good nature and his grit. At seventeen he was apprenticed to learn the shoemaking trade, an occupation which is remarkable for the large number of great and good men that have worked at it, and William Carey was not one of the least of these.

Struggles with Temptation. As a boy, Carey was not a saint. He tells of his struggle with the sin of lying, to which he was rather strongly addicted. On one occasion when his master allowed him to go out to collect Christmas boxes, or donations, from the tradesmen with whom the master had dealings, an iron merchant gave him a shilling. After he had collected a few shillings he went to buy some articles for himself, and found that this shilling was counterfeit. He paid for his purchases with a shilling of his master's, and then found that he had not enough money left to replace it. Years afterwards, describing his feelings, he says:

“I expected severe reproaches from my master, and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I made this deliberate sin a matter of prayer to God as I passed over the fields towards home! I there promised that, if God would get me clearly over this, or, in other words, help me through with the theft, I would certainly for the future leave off all evil practices; but this theft and consequent lying appeared to me so necessary, that they could not be dispensed with. A

gracious God did *not* get me safe through. My master sent the other apprentice to investigate the matter. The iron-monger acknowledged the giving me the shilling, and I was therefore exposed to shame, reproach, and inward remorse, which preyed upon my mind for a considerable time. I at this time sought the Lord, perhaps much more earnestly than ever, but with shame and fear. I was quite ashamed to go out, and never, till I was assured that my conduct was not spread over the town, did I attend a place of worship."

He was also rather given to pride and to despising the Dissenters, or those who did not worship according to the customs of the Established Church, to which he belonged. But he himself became a Dissenter later on, and was completely cured of the false pride that had marked his earlier years.

Becomes a Preacher.



William Carey.

After William Carey had really become interested in personal religion he frequently used to preach when the opportunity was open, and before long he was asked to preach regularly for the church in his native village. He finally became a regular minister, although he was so desperately poor that he had to eke out his scanty salary by making shoes. He also tried keeping school as another means of earning money. These were years of extreme hardship, such as would surely have discouraged any one but a man who had been accustomed

to fight his battles through as William Carey did when a boy.

The Missionary Idea. About this time Carey read with great interest Captain Cook's *Voyages of Discovery*. His imagination was fired with the thought of the multitudes of people in these far-off lands, and his sympathy for their ignorance and misery was aroused. The idea of foreign missions took increasingly strong hold upon him. At that time there not only was no foreign missionary society organized, but many in the church even thought that the heathen had no right to the Gospel. But William Carey felt about this just as he had about climbing trees, and had no idea of being

discouraged or turned aside from his purpose. He read all he could find about the peoples of foreign lands, and learned their needs. A friend found on the wall of his cobbler's shop a great map, made by pasting several sheets of paper together. On this Carey had drawn in ink a place for each foreign nation, and in that space had written all the facts he had gathered about that people. He urged the cause of missions at every possible opportunity, at ministers' meetings and other public gatherings, and finally in 1792, through his intense zeal, "The Particular Baptist Society for Propagating the Gospel among the Heathen," now the "Baptist Missionary Society," was formed, and took for its motto the words at the beginning of our lesson.

The First Missionaries. A certain Mr. Thomas, who had been in India and had done missionary work there, was then in England trying to raise funds for a mission in Bengal. The Society agreed to send him out and to find a companion for him. Carey at once volunteered to go with him. India seemed to them like some great mine, deep and dark, and Carey said, "I will venture to go down, if you at home will hold the ropes." The first difficulty to be met was that of getting permission from the British government to go to India and settle there as missionaries. A permit could not be obtained, so they went in a Danish ship. Then followed more difficulties, one after another. They were terribly poor, and it was necessary to find some spot where they could settle, cultivate the ground and support themselves. This they finally discovered in the jungle-lands, a spot infested by tigers, but fertile. Carey's wife was ill and half-demented; Mr. Thomas was lacking in tact and good judgment, and his mistakes cost them friends and supporters; there were fever and hunger and hard work and all kinds of difficulties to meet, but they were all so many more trees for Carey to climb. He finally obtained a position in an indigo factory, which for a time solved their financial difficulties.

A Land of Darkness. In the meantime Carey found that he had not overstated India's desperate need of the Gospel. The religion was one of gross idolatry, mixed with many frightful superstitions. The Hindu mothers were taught to sacrifice their firstborn children by drowning them in the sacred rivers, throwing them to the sharks or crocodiles, or

hanging them upon the trees to be eaten by white ants. Girls were given in marriage while still children, and if the husband died the widow was despised and doomed to a life of misery. For this reason many widows preferred to be burned alive with the bodies of their dead husbands, and Carey saw this done. There were many heathen shrines to which crowds of natives made pilgrimages, and thousands died every year from disease and exposure. The people were poor and ignorant, and did not know how to support themselves.

Great Achievements. Carey threw himself with his usual energy into the task of meeting all this misery and sorrow. He lived forty-three years in India, and during that time built up a great mission with schools, a college of high rank, a printing office, a paper manufactory, and many other activities. He became a professor in the government college at Fort William, and trained many young men who afterward helped to reform the government, just as Verbeck did later in Japan. He became famous as a botanist, and established a wonderful botanical garden at Serampore. He taught the natives better methods of agriculture, introduced machinery, and studied their languages and reduced them to a system; in fact, he did a little of almost everything, and did it all well. One of his greatest feats was the translation of the Bible into the native languages. Thirty-six different translations, in whole or in part, were made by this untiring worker, and it should be remembered that in most cases he had first to write out a grammar of the language before he could work in it. Most of these languages were not printed, few of them even written. Many of them did not have words to represent the ideas which the Bible teaches. Special type had to be cast for each new language, paper had to be made that the insects would not eat, and then, when all this work was at its height, and the results of years of patient labor were about to be realized, there came a fire which destroyed the mission building, the printing office, the precious manuscripts, type, and large stores of paper. The labor of years vanished in a night. What would you have done in the face of such misfortune? William Carey looked over the ruin, prayed to God for faith, and began to climb the tree again.

It is sad to think that his heroism and devotion were not always appreciated, and that he had to contend, not only with the difficulties of the work itself, but with suspicion and opposi-

tion on the part of the government of England, and many even in the missionary society itself. But he gave a splendid example of the way a Christian should conduct himself under such circumstances, always patient, self-controlled, firm in his insistence on the right, and never giving up. He died honored and loved by all, and held in grateful memory by those whose lives he made more noble. But, best of all, his work has resulted in the founding of many missionary societies now at work all over the world trying to help answer the prayer that Jesus taught us:

“THY KINGDOM COME.
THY WILL BE DONE,
ON EARTH, AS IT IS IN HEAVEN.”

DIRECTIONS FOR STUDY.

1. Read the story carefully and find out anything else you can about Carey and his work. A short life of Carey by J. B. Myers will help you.
2. How did the interests and pursuits of Carey's boyhood help to fit him for his life-work?
3. What things did Carey accomplish in his work for India?
4. Name some of the permanent results of his life-work in the world.
5. Find out what you can about India to-day, and the need for continued missionary work there.

NOTE-BOOK WORK.

6. Write a short story of Carey's life.
7. Make a list of the foreign lands in which your denominational missionary society is working. Mark with a cross any of these in which your own local church is specially interested. If your church supports a foreign missionary, write down his name, the field where he works, and the amount that your church gives for his support.
8. It will be a good exercise for the class to get a large outline map of the world and mark on it the places where their denomination has mission stations, with some fact of interest about each, as for example, the number of missionaries there, the number of native Christians, etc.

MEMORY WORK.

Learn the hymn *From Greenland's Icy Mountains*, which will be found in almost every church hymnal.

Lesson 29. ADONIRAM JUDSON. Father of American Foreign Missionary Enterprise.

Born Aug. 9, 1788; died April 12, 1850.

"These are they that come out of the great tribulation." Rev. 7:14.

A Heroic Couple. In the summer of 1813 a man and his wife landed on the shores of India, feeling about as lonely as two people very well could. They had left America with several others, as missionaries of the first American missionary society. They landed with no society behind them, thrown upon their own resources in a foreign land, among a strange people and facing tremendous obstacles. They were Adoniram Judson and his wife, Ann Hasseltine Judson, the story of whose adventures is as full of heroism as any in the history of the world.

A Promising Youth. Adoniram Judson's father was always convinced that his son would be a great man. The boy learned to read when he was only three years old. When he was seven he was told that the earth was round and moved about the sun. The question as to whether the sun moved at all occurred to him. Instead of asking any one, he wanted to find out for himself, if possible. His father found him some time later lying flat on his back in a field, his hat over his face with a hole cut through the crown through which he was observing the sun. His eyes were swollen and half blinded with the heat and intense light, but he told his sister that he had solved the problem. Just how he did it, she never knew.

One day he found a riddle in a newspaper. The editor had challenged any one to find the answer. Adoniram went at it and never stopped until he had found the answer. His written answer fell into his father's hands, and he bought the boy what he called a book of riddles. Adoniram found that it was an arithmetic. He went at these riddles with energy and soon had solved them all. He entered Brown University a year in advance of his class, graduated with highest honors, and then set out to "see life." For a time he was rather reckless, but was sobered by the sudden death of a college friend, and soon after entered Andover Theological Seminary, to study for the ministry.

Decides to be a Missionary. Becoming impressed with the great need of the people in heathen lands, he decided to give himself to the missionary service. There were four other young men in Andover who had come from Williams College. They had organized a missionary society there, and used to meet at night under a haystack. These young men made known their desire to go as missionaries, and this led to the formation of the first foreign missionary society in America, the American Board of Commissioners for Foreign Missions. Judson was sent to England to see if the London Missionary Society would co-operate in the support of this work. The vessel on which he sailed was captured by a French privateer, and he was taken to Bayonne, France. He could not speak French, and so could not explain that he was an American and not English, but as he was marched through the streets to prison he kept shouting loudly in English and finally attracted the attention of an American gentleman, who afterward succeeded in getting him set free. Thus Judson had a slight sample of what he might expect in his foreign missionary experience, but this did not frighten him in the least or deter him from his purpose. The thing that did sometimes trouble him was the ambition to be great that his own father had encouraged. But it occurred to him one day that genuine goodness was after all the best kind of greatness, and this thought never left him.



Adoniram Judson.

A Change of Views. Only a few days before setting sail for India, Mr. Judson was married to Ann Hasseltine of Bradford, Mass. On the long voyage they studied carefully the question of baptism. They were to meet Dr. Carey and other Baptist missionaries, and wished to be prepared to defend their own views, should argument arise. Much to their surprise, they became convinced that the Baptist view was correct. This put them in a very embarrassing position. They felt that they could no longer conscientiously obey their instructions

to baptize the infant children of believing parents, yet to refuse and to separate themselves from the Society that had sent them out would subject them to much criticism and would leave them without support in a strange land. However, there was but one honorable thing to do, and they did it. Mr. Judson resigned his position as a missionary of the American Board and trusted God for the result. The first great result was the formation of the Baptist Foreign Mission Society, and the sending out of more missionaries.

More Troubles. More difficulties awaited them in India. British India was still under the control of the East India Company which opposed the coming of missionaries. The Judsons were forced to leave British territory, and they finally settled in Burma, which was then independent and ruled by a despotic and cruel king. Their journey thither was made in a small, dirty and unseaworthy vessel. Mrs. Judson was seriously ill, and the weather was so stormy that it was impossible to give her the quiet that was absolutely necessary to her recovery. The captain finally told them that they were being driven upon the Andaman Islands, and that the only way of escape was through a passage so narrow and dangerous as to make their chances very poor. But they entered the passage in safety and immediately found smooth water and the quiet that saved Mrs. Judson's life.

The Land of Burma. The missionaries now found themselves in a land four times as large as New England, a fertile country, with beautiful rivers and forests and mountains. But the people were poor, ignorant, and oppressed. Their king was an absolute monarch who ruled according to his slightest whim. He had counsellors, but appointed them himself, and, if they ventured to cross him in argument, he was quite likely to silence them by picking up a spear and trying to kill them. Sometimes he succeeded. The land was full of wild animals. Tigers often entered the very streets of the villages and carried people off. Children had to be careful in their play lest they run on to a poisonous centipede or deadly cobra hidden in the bushes of the garden. The Judsons once occupied a house that Mrs. Judson nicknamed "Bat Castle," on account of the swarms of bats that inhabited it, the noise of whose wings was like the sound of

thunder at night. The government was oppressive, punishments and the treatment of prisoners very cruel, as Mr. Judson later discovered. The people were Buddhists, and their religion was mingled with various foolish and degrading superstitions. They believed that the souls of men after death entered into the bodies of animals. One old woman whose son had died thought that she recognized his voice in the bleating of a calf. She threw her arms about the animal, bought it and cherished it most tenderly until its death. Life was a dreary round of existence to them, and the best idea they had of heaven was that of Nirvana, by which they meant an end of all life. The best thing they could hope for was that the soul as well as the body should pass out of existence so that they could not take the form of some animal.

Life and Work in Rangoon. The Judsons settled at Rangoon, which, as you may see on a map of Burma, is at the mouth of the Irrawaddy River, a place where many people pass back and forth in trade and commerce. The work before them would have seemed almost hopeless to any one of less courage and faith, but they went at it bravely. The first task was to learn the language, then to translate tracts and passages of Scripture and books of the Bible. A chapel was built, and here Mr. Judson used to sit on the veranda reading in a loud voice from the Bible until some one was sufficiently attracted to stop and talk with him. Sometimes a little group would gather, and he would preach to them. Six years of such work went on before a single convert was secured, so far as they knew. Then a few more were gained, and hope began to rise. Then the governor threatened persecution, and so great was the fear of the natives that they dared not come to the chapel for instruction. Every one of them knew that to accept the Christian religion meant to run the risk of losing all their property and being tortured to death in the most dreadful manner. Still Mr. Judson did not lose his faith or courage. He made up his mind that he would go up the river to Ava, gain an audience with the king and there boldly ask permission to carry on his work as a Christian missionary. He accordingly applied to the governor for a pass "to go up to the golden feet and lift up his eyes to the golden face," and permission was given. A boat was purchased, a present was prepared for the king, consisting of a

Bible in six volumes, covered with gold leaf and enclosed in a rich wrapper, and he set out on a journey that was to lead him eventually into perils and hardships of which he had had but a glimpse thus far.

DIRECTIONS FOR STUDY.

1. Read the lesson story, and find out whatever else you can about Mr. Judson and about Burma. The American Baptist Foreign Mission Society, Boston, can furnish you with leaflets that will give information about Mr. Judson and the work in Burma. At the public library may be found books on India that will also give information about Burma.

2. What led to the formation of the first American foreign missionary societies?

3. How did Mr. Judson show his high sense of honor and truthfulness?

4. How did his action in this matter lead to an enlargement of the missionary work?

5. What difficulties did the Judsons have to meet at the beginning of their work in India?

6. What have you learned about Burma and the need for Christian missionaries there?

NOTE-BOOK WORK.

7. Write at the top of a new page the names of Mr. Judson and his wife.

8. Write a short story of his boyhood, mentioning any incidents that you think had influence on his later life.

9. Write a paragraph about his going as a missionary, and another about his first experiences in India.

10. Illustrate your story with pictures of Mr. Judson and his wife and scenes in Burma, if you can find them. The American Baptist Foreign Mission Society, Boston, can send you some. They have a series of Orient Pictures which cost one cent each, in lots of twenty-five or more. Some of these are on Burma. Draw an outline map of Burma, and locate on it the places mentioned in this and the next lesson.

MEMORY WORK.

Learn Is. 6:6-8, in which the prophet Isaiah tells about his own call to be a minister.

Lesson 30. ADONIRAM JUDSON. The Apostle to the Burmans.

"Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us." Rom. 8:35, 37.

A Dangerous Voyage. The missionaries' journey to Ava was a perilous one. Their way led through a country infested by robbers, and they had to tie up for one night at a point where, but a few days before, a boat had been attacked and several people killed. They were offered escorts at some places, but declined, feeling that the escorts would be about as bad as the robbers themselves. Added to these dangers was the suspense and uncertainty concerning their reception by the monarch. They were going on an errand which might decide the entire fate of the mission in Burma. The king might receive them graciously and grant them the protection they sought. On the other hand, he might have them put to death or, at best, drive them from the country and undo all the work that they had so heroically toiled for. They could only pray and hope for the best. The result was a disappointment. The king received Mr. Judson and listened to his request, but declined to grant the desired permission to preach the Gospel, or to promise any protection for natives who might change their religion. With heavy hearts they returned to Rangoon, thinking that they must abandon the mission there and go to Chittagong, which was under British protection. But to their surprise, the little band of native converts at Rangoon stood firm and declared that they were ready to take the risk if the teacher would stay and work among them. The Judsons decided at once that they would stay.

In Royal Favor. Some time after this another missionary came from America, Dr. Price, who attracted much attention because of his medical skill. The king heard of him and sent an invitation for him and Mr. Judson to come to Ava. The way was thus unexpectedly opened for the pushing of the mission work in the capital city. The church at Rangoon by this time numbered eighteen, and they went on bravely with their work. The party arrived at Ava, the Judsons built themselves a house in two weeks in a climate where the

temperature stood at 108 degrees in the shade, a girl's school was started, and for a time it seemed as if their hopes were to be realized.

War and Imprisonment. But in the course of time war broke out between Burma and Great Britain. Enemies spread the report that the foreigners were in league with the British, and one day soldiers came to the Judson's home and seized Mr. Judson. In spite of the entreaties of Mrs. Judson, he was bound with small cords drawn so tightly as to cause intense pain, and driven away to prison, there to begin an experience of nearly two years which was enough to kill any ordinary man. The prison to which he was taken was called *Let-ma-yoon*, meaning "hand shrink not," and the name was given it because of the horrid deeds of cruelty practised there, from which it was thought that even the hardest hand might well shrink. The prison house was a long, low shed, which became a veritable furnace in the hot tropical sun. It had never been cleaned, and was crowded with miserable prisoners, very few of whom ever left it alive. Each prisoner was chained with two to five or more pairs of iron fetters, riveted on the ankles and connected by a chain so short as to make walking almost impossible. At night their feet were confined in stocks, or they were strung up on long bamboo poles passed between the feet and inside of the fetters, then hoisted up so that the victim hung by his feet with only the back and shoulders resting upon the ground. Even this was mild compared with the torments that some of these poor wretches had to bear, and while the foreigners were spared these worst tortures, it was almost as bad for a sensitive man like Mr. Judson to witness them being practised on others. Finally they were taken from this prison and driven barefooted over eight miles, to a place called Oungpen-la, over roads so burning hot under the fierce sun that their feet were absolutely raw. Then they were put into a prison even worse than the first. They learned later that they had been sent there by the commander-in-chief of the army to be sacrificed, and were only saved from this fate by the sudden fall from favor of this cruel officer, and his execution.

A Loyal Heroine. Meanwhile Mrs. Judson, alone and unprotected in the midst of these cruel men, was making every

effort to secure the release of her husband, or at least the lightening of his sufferings. Her loyalty and courage and quiet dignity won for her the respect and admiration of some even among these savage men, and protected her from harm, even though she could not get all the favors that she wanted, and some of the Burmese officials treated her very harshly. She finally did gain permission to remove Mr. Judson to a little hut where she could bring him food, and care for him in an attack of fever, and then came his sudden removal to this other prison, Oung-pen-la. She immediately set off after them, accompanied only by her native cook, two little Burman girls, and her baby, then only three months old. Part of the journey had to be made in a Burmese cart, with no springs, over a rough road and under a burning sun. When brave Mrs. Judson arrived at Oung-pen-la, and saw the utter wretchedness of the place, she was nearly disheartened, but bravely rallied her strength and began to see what she could do to help her husband. The next thing that came was small pox, attacking the children, then Mrs. Judson herself, and after this came the spotted fever, a disease nearly always fatal to foreigners. And yet in the midst of all this we find that Mr. Judson was thinking more about the prospects of finally winning Burma for Jesus Christ than of what might happen to himself.

Relief at Last. Meanwhile the English army was gaining victory after victory, and steadily advancing upon the capital of Burma. Mr. Judson was finally taken from prison and sent to the Burmese camp to act as interpreter and translator, but as soon as they were through with him he was sent back to prison. At last the time came when the king was forced to make terms with the British general. The liberation of the prisoners was made a part of the contract, and Mr. Judson was set free.

There is an interesting story connected with this release. After peace had been declared, the British general invited a number of the Burmese officials to a dinner. When they were ready to sit down there was a moment's delay, and then the general came in with Mrs. Judson on his arm and seated her in the place of honor. The officials were in a panic at seeing this woman whom they had so cruelly treated, when she had begged them for her husband's life, now honored by the

general who had them all in his power. The general remarked to Mrs. Judson, "These men seem to know you, but judging from their looks you cannot have treated them well." Mrs. Judson replied, "Perhaps they are thinking of the way in which they treated me when I walked through the burning heat to entreat them for Mr. Judson's relief," and she told the story of her experiences. Expressions of indignation broke from the lips of the English officers, and the Burmese officials sat there covered with cold perspiration, thinking what would happen if the situation were reversed and they had in their power one who had treated them so.

Back at Work. I imagine that most of us, after such an experience as the Judsons' would have taken the first ship back to America. They went right to work again for Burma. Although often urged to come home on account of his health, Mr. Judson declined, saying that he had too much to do for these poor heathen. Mrs. Judson died while he was away on a mission for the English government. He himself had to meet fever and ague and hardship. After eight years he married again, the heroic widow of another heroic missionary, Dr. Boardman, and finally, on account of the illness of this wife, consented to go to America. But she died on the way and was buried at St. Helena. Mr. Judson was received with great honor in America, but shrank with modesty from all praise and public notice. As soon as possible he sailed again for India, to push on his work of preaching the Gospel to the Burmans.

Last Years and Great Results. This is but a very little part of the thrilling story of Adoniram Judson's life-work. There is not space here for more, but we must take a glance at what he did. When he first went to Burma he said that if he could live to see a church of one hundred converts he would die happy. But at his death over 7,000 Burmans had been baptized and many more converted, 63 churches had been established, and 163 missionaries, native pastors, and assistants were at work. He had translated the entire Bible, had completed the English-Burmese part of a great dictionary, and nearly completed the Burmese-English part. More than this, he had been the means of forming the great American Baptist Foreign Mission Society which, in 1909, had established 2,491 churches, with 637 missionaries, 6,974 native helpers,

and 274,959 church members in foreign lands. God allowed Adoniram Judson to see the work of the Lord prospering in his hands.

DIRECTIONS FOR STUDY.

1. Read this story, and continue the study about Judson's work in such other books as you may be able to find. *The Life of Adoniram Judson*, by his son, Edward Judson, is the best story of his work published.

2. In what ways did Mr. and Mrs. Judson show their courage and loyalty?

3. How was their faith in God rewarded?

4. Name some of the things which Mr. Judson accomplished by his work in Burma.

NOTE-BOOK WORK.

5. Continue your sketch of Mr. Judson's life, telling also something of Mrs. Judson's heroism.

6. Read 2 Cor. 11:18-28, and make a list of the things that both the Apostle Paul and Mr. Judson had to meet for the sake of Jesus Christ.

7. Write a short paragraph telling what you can about the present needs of mission work in Burma, and what has been done there.

MEMORY WORK.

Learn Paul's song of triumph (Rom. 8:31, 35, 37-39).

Lesson 31. MARCUS WHITMAN. Pioneer, Missionary and Patriot.

Born Sept. 4, 1802; died Nov. 29, 1847.

"Even so run; that ye may attain." 1 Cor. 9:24.

The Great Northwest. The map of the United States in your geography shows, in the northwest corner of the country, three great states, Oregon, Idaho, and Washington. A hundred and twenty-five years ago this territory was undivided and practically unknown. The United States made no claim to its ownership or to any lands bordering on the Pacific Ocean. It was inhabited only by wild beasts and hardly less wild savages. In 1792 a famous American sailor, Capt. Robert Gray, in his good ship *Columbia*, was cruising along this coast with articles for trade with the Indians,

when he noticed a difference in the color of the water, indicating the presence of some large river flowing into the ocean. Cautiously feeling his way with the sounding line, he crossed the bar and discovered the great river which he named after his vessel, the Columbia. Other explorers followed, particularly an English captain, Vancouver, whom Captain Gray told about the river, and who sailed several miles farther up. Both England and the United States laid claim to the country on the ground of these and other discoveries, though neither country pushed its claims very vigorously for some time.

The Fur Hunters. After the discoverers came the fur hunters, who occupied the country, buying furs of the Indians and sending out their own trappers for skins which they sold at great profit in England and other lands. The largest and strongest company of fur hunters was the Hudson Bay Company, an English concern who managed to keep the territory pretty much to themselves, although the agreement between the United States and England provided that the land should be open to the people of both nations while the claims of each were unsettled.

The Visit of the Indians. Many of these explorers and trappers were Christians and they told the Indians something of their religion and of the white man's Bible and his Sabbath. One tribe in particular, the Nez Percés, wished to know more and, in 1832, five of their chiefs took the long journey over the Rockies to St. Louis, to ask for the Bible and for teachers to instruct them in the Christian faith. Four of them reached St. Louis, where they were hospitably received by General Clarke, who knew their tribe and language; and their visit was made as pleasant as possible, but their main desire was left unsatisfied. At last it was time for them to return. Only two were left, two having died in St. Louis. One of these made a pathetic and dignified farewell speech, in which he said: "My people sent me to get the white man's Book of Heaven. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken,

by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go out on the long path to the other hunting grounds. No white man will go with them, and no white man's book will make the way plain. I have no more words."

The Appeal Answered. This speech was translated and published in the East, with the question, "Who will go beyond the Rocky Mountains and carry the Book of Heaven?" The call reached the heart of Marcus Whitman, and soon he and his bride started on a long and toilsome wedding journey to the far Northwest. It was no pleasure trip. With horse and wagon, or sleigh, they made their way from Elmira, N. Y., to Pittsburg, Pa., then by steamer to St. Louis and to Liberty Landing in western Missouri; then again with teams to Fort Laramie. Here the fur hunters had usually left their wagons, but Dr. Whitman was determined to take his through. They pushed on, struggling through the timber, across swollen rivers, up over rocky roads that would have been impassable to any one with less grit and perseverance. Once they narrowly escaped being trampled to death by a vast herd of stampeded buffaloes, that swerved aside just in time, and passed them with a noise like thunder. The wagon was repeatedly upset, once in the middle of a river. They finally had to take off two of its wheels and make it into a two-wheeled cart. But Dr. Whitman never gave up, and at last brought it through. On the fourth of July, 1836, they stood on the crest of the Rocky Mountain ridge at South Pass, and there reverently took possession of the Pacific slope in the name of God and the United States. On July 6 they arrived at the rendezvous where the mountaineers, trappers, and Indians met once a year to trade, and where for the time being they were at peace with each other. Here Dr. Whitman was advised to leave his wagon, but he persisted in taking it on, in spite of every obstacle. Experienced mountaineers said that it could not be done, but he did it. The men of the mountains also said that women could never get through with that terrible journey, but Mrs. Whitman and Mrs. Spalding did that also, though Mrs. Spalding was ill most of the way. They were the first women to cross the Rocky Mountains,

and this feat had much to do with saving the country to our nation.

Mission Work. At last they reached the coast, where they were enthusiastically welcomed, and soon established their mission a few miles from the present city of Walla Walla. They were joyfully received by the Indians, and began at once to teach them to sow and plant and build homes for themselves, and in other ways to adopt the habits of civilization. This was quite different from the policy that had been followed by the Hudson Bay Company, whose officers wanted to keep the Indians wild so that they would be more ready to go out after furs for them. The missionaries also taught the Indians to read the Bible, to love and serve God and to help their fellow men, instead of hunting and killing them.

Patriotic Work. Dr. Whitman was not only a good Christian, he was also a good American citizen. He soon saw that the real question of ownership of this great, rich territory would be determined by the people who actually came there to settle and to live. The Hudson Bay Company did not want settlers. They wanted



Marcus Whitman.

From "How Marcus Whitman Saved Oregon."

to keep the country to themselves for the purposes of hunting and trapping, for they were growing tremendously rich out of their monopoly of this business. They had therefore spread the report that Oregon was a wild and desolate land, fit for nothing but hunting, and they did all in their power to exaggerate the dangers and difficulties of reaching it, especially from the United States. But as the Americans kept coming, they saw that they were likely to lose their hold on the country entirely, and so began to encourage immigrants from Canada. Meanwhile the two governments were discussing the question of ownership and trying to settle the question by treaty. Dr. Whitman saw that the United States was in danger of trading off her claims upon this valuable territory for a song, simply because the people in

the East did not know its value. He determined therefore to go East and do what he could to open their eyes. The situation was critical and demanded haste. So in the fall of 1842, with Gen. Amos L. Lovejoy and a guide he set off to cross the mountains and carry his message and appeal for Oregon.

A Great Undertaking. It was a fearful journey. They had to cross the mountains in the winter time, in the face of terrible storms and deep snows. Once they became lost in the snow, the guide gave up, and they found their way back to the sheltered ravine where they had camped last only through the sagacity of the mule that led the train. There General Lovejoy waited to rest the animals, while Dr. Whitman went back to Fort Uncumpagra for another guide. Then on they pushed to the Grand River to find it frozen for two hundred feet from either shore, with two hundred feet of rushing torrent between. The guide said, "We cannot cross. It is too dangerous." Dr. Whitman said, "We must cross." He mounted his horse, made them push him off the ice, and disappeared beneath the icy torrent. But he came up, swam his horse across, broke the ice on the other side, and helped his horse out. Then the other two came over. He simply would not accept anything as impossible. One night they reached a tributary of the Arkansas River. It was intensely cold and they must have firewood. On the other side of the river there was plenty; on their side there was none. The doctor took the axe, lay down on the thin ice which covered the swift stream, snaked himself across, cut the wood, slid it over the ice and got back in safety.

A Plea for Oregon. And so, by sheer determination, Whitman reached St. Louis and went on to Washington. He was in time. The Oregon question had not been settled. He saw the Secretary of State, Daniel Webster, and President Tyler. Mr. Webster said that Oregon was not worth quibbling over, and at any rate not worth it to the United States, for there was no wagon road over the mountains by which emigrants could go with their goods. Whitman replied, "Mr. Secretary, there is a wagon road over those mountains, for I made it myself, and I have the wagon now." President Tyler promised Dr. Whitman that he would hold up the

Oregon question until he should learn the outcome of the emigration which Whitman proposed to lead back there the next spring. That was all that Dr. Whitman wanted. After a hurried visit in the East, he went back to St. Louis and found a party of a thousand people ready to start for the Northwest. He joined them, and again went through that heroic struggle against tremendous odds, multiplied by the greater number of those to be helped and encouraged and cared for. But they won out, and as that great company descended the western slope of the Rockies, Whitman knew that Oregon was won for his country.

A Tragic Fate. Dr. Whitman returned to find that things had not gone altogether well during his absence. Some half-breed Indians and others had stirred up trouble. Some of the Indians who had not accepted Christianity had become restless and disliked being urged to work, and being told of their sins. They grew impudent and even threatening. Dr. Whitman was warned by friendly Indians that he had better leave for a time, but he could not just then. At last, in November of 1847, the mission station was attacked by the Indians, under the lead of an ungrateful Canadian Indian whom the doctor had repeatedly befriended, and Dr. and Mrs. Whitman and twelve others were cruelly massacred.

A Fruitful Life. But in spite of this tragic end, the life of Dr. Whitman was rich in its results. It was undoubtedly the largest single force in saving to our country that great northwest territory, and it gave the impetus to Christian education which now centers about Whitman College, established as a monument to his heroic life and work. And it has left for every one of us a splendid picture of what can be accomplished by the man who *will*, especially when he is inspired by the love of God and country and fellow men.

DIRECTIONS FOR STUDY.

1. Read the story and anything else you can find about Marcus Whitman and the early days of Oregon. *The Log School House on the Columbia*, by Hezekiah Butterworth, is a story whose scene is laid in this time. *How Marcus Whitman Saved Oregon*, by C. W. Nixon, is interesting, especially chs. 3-7, 11, 13-15.

2. Upon what did the United States base her claim to Oregon?
3. Why was she in danger of losing this territory?
4. What led Whitman to go to Oregon?
5. Tell something about his journey and its hardships.
6. How long does it take to reach Oregon to-day?
7. What part did he have in saving the territory to the United States?
8. What most impresses you in his character?

NOTE-BOOK WORK.

9. Write a short story about Dr. Whitman and his work.
 10. On a map of the United States trace Whitman's journey from Elmira, N. Y., to Pittsburg, Pa., thence by steamer down the Ohio River, up the Mississippi to St. Louis, and then up the Missouri to Liberty Landing, Clay Co., Mo.; thence by land to Fort Leavenworth, Kansas, and to Fort Kearney on the Platte River in Nebraska; then following the North Platte River to Fort Laramie in what is now Wyoming; from there to Fort Hall on the Snake River in S. E. Idaho; then following the north side of the Snake River about three hundred miles, crossing the river and journeying N. W. to Walla Walla; thence by the Columbia River to Vancouver, and back to Walla Walla.
- Get a map of the territory he worked, and paste it in your book. A railroad folder will furnish one about the right size.
11. Write down the results that have grown out of Whitman's work.

MEMORY WORK.

Learn the motto at the head of this lesson, and the following lines from a poem that was read at the dedication of the Whitman monument:

“ But one there was who came in peace and zeal,
To lift the cross and guide the conquering wheel,
His sword the flaming truth, his sign the cross,
He counted all but faith as empty dross;
Fair was that noble form, and fairer e'en his bride—
Whitman, who dared for Oregon to ride,
Who saved an empire, and a martyr died.”

Lesson 32. WILLIAM TAYLOR. His Preparation for a World-wide Mission.

Born May 2, 1821; died May 18, 1902.

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." 2 Cor. 5:20.

A Preacher who Won his Congregation. A farmer was clearing some forest land at Red Holes, in the mountains of Virginia. He had chopped down his trees, cut them into great logs fifteen feet long, and invited his neighbors from miles around to a log-rolling bee. They gathered with their handspikes and went to work rolling the big logs together and piling them into heaps where they might be burned. It was a task requiring considerable strength and no little skill, and there was plenty of friendly rivalry to see who could pull logs the fastest and get the most done. While they were at work a stranger rode up to the edge of the clearing, hitched his horse, climbed the fence, and, without saying a word to any one, picked up a handspike and went to work. No one knew him, but, as they watched the strength and skill with which he rolled those big logs into the place where they were wanted, there were plenty of guesses as to who he might be. When the work was over, the stranger called out: "Men, the young preacher that the bishop has sent to preach in your circuit has come and is to speak at the chapel to-night. Get through with your supper as soon as you can, and come out to hear him." "Are you sure he is here?" asked some. "Oh, yes, there is no doubt about that." "Can a fellow who rolls logs like you be the preacher?" was the next question. "Come along and see," was the reply. The men concluded that he must be the man, and they also concluded that they wanted to hear what a man who could beat them at their own work would have to say in the pulpit. So William Taylor, the young Methodist preacher, had a crowded house at Red Holes that evening.

A Son of Hardy Stock. He came of good stock. His grandparents were Scotch-Irish, and his grandfather and four brothers came to Virginia in time to help the colonies win their independence in the Revolutionary War. His father, Stuart Taylor, and his mother, Martha Hickman Taylor, were sound, sensible folks, who were well educated for their time, and

much in advance of their neighbors in the qualities of thrift and resourcefulness. William Taylor inherited these traits of character and developed them throughout his own life. His parents were Presbyterians for many years, but rather formal in their religious life. His father was deeply stirred by the preaching of a Methodist revivalist, and later joined the Methodist church, with his family.

Boyhood Experiences. William Taylor was a lively youngster, with his full share of mischief. His grandmother once took him to a wool-picking, where he met another boy of about his own age. As they were not big enough to help with the wool, they strolled out by the creek to hunt snakes, then into the barn, where they found some young kittens. Picking them up, the boys walked quietly into the room where the women were piling up the clean, white wool, and dropped the kittens into the pile. They left very hurriedly, while the women had a great time trying to untangle those squealing kittens from the mess.

But with all his fun, William was not vicious, and was scrupulously honest. Once, when returning from a camp-meeting, they had to pass a tollgate on a road which Mr. Taylor traveled so often that he paid a certain lump sum per year for himself and all his family. A certain lady of whom William had always thought highly, and who was a member of their church, asked him to ride her horse and let her take his place in their wagon, so that she might escape having to pay the eighteen cents toll. He immediately replied, "Why, I can't do that, it would not be fair."

An Itinerant Preacher. Young Taylor determined to become a preacher. In those days the young ministers of the Methodist church were usually set to work as itinerant preachers. That is, they were sent about from place to place on a circuit instead of preaching in one church. They usually traveled on horseback, and often met with amusing and sometimes exciting adventures. Mr. Taylor was used to roughing it, and always took what came in the day's work without complaint. Some one gave the following description of him at this time: "He is muscular and bony, tall and slender, with an immense pair of shoulders. The man who cut his coat ought to be sent to the penitentiary and set at hard labor until he learns his business, and as for the pants, all I have to

say is that a pair of the widest-toed boots I ever saw were stuck about six inches too far through. But he is tremendously in earnest, preaches with power both human and divine, and can sing as loud as he likes."

Sturdy Independence and Common Sense. Taylor's principle in life was not to worry about where he might have to work, but to take what came and do his best. He was never afraid of hard work, nor did he care what people thought about him so long as he was doing his duty the best he knew how. He was appointed junior preacher of a wealthy and fashionable congregation, and a friend advised him to go to a tailor and have a new suit of clothes made. "But," said Taylor, "I have a new suit on." "I know that," was the reply, "but they are not in the fashion, and people will be apt to laugh at you." Taylor knew that he could not afford to pay for a new suit just then, and he certainly did not wish any one to give one to him, so he replied, "Thank you for your kindly advice, but I shall have to go as I am. If people do not like the cut of my mountain clothes, they will have to look the other way." He wanted people to judge him by his work and character, rather than by the clothes he wore.

To California with the Gold Seekers. In 1846 he married Anne Kimberlin, who proved a loyal and brave helper to him through all the years of their life together. Soon after his marriage, he was called to go to California as a missionary. The country was then beginning to attract many on account of the discovery of gold, and it was important to have missionaries there. In those days the journey to California was so hard and long that they took farewell of their friends without any expectation of ever seeing them again. The Taylors went by ship from Baltimore around Cape Horn. It took 155 days to make the journey. At Valparaiso, the only port at which they landed on the way, they received the bad news that California was a land of anarchy, that neither life nor property was safe, and that the only preacher who had gone there had been killed by the miners, put into a barrel, and marked "Beef." They found that most of this was untrue, but at the time they had no reason for doubting it. However, it did not cause them the slightest hesitation.

The Early Days in San Francisco. They found the actual conditions rough enough. San Francisco in 1849 was a city of

tents and huts. Men had come in mad haste to get rich, and had not stopped to build good houses. Fortunes were made in a single day, and often lost as quickly. The gambler's passion was strong, and many a poor fellow saw the gold that he had slaved for with pickaxe and shovel disappear into the pockets of the gambler who lived by preying upon other men. Mr. Taylor had been sent out by the society in the East with a provision of \$950 for his year's expenses, and found himself now in a city where prices were enormous. Beef cost fifty cents a pound, apples fifty cents apiece, butter two dollars and a half a pound, eggs fifty cents each, and so on. And yet in spite of this, William Taylor managed to build himself a better house than most men had, cutting his own timber on the mountain side, and inside of a year he had found a way to support himself without asking for more help from the missionary society. At the very beginning of his missionary work he adopted the principle of self-support for which he and his missions later became famous. He was an independent spirit and would not be under obligations if he could help it.



William Taylor.

Preaching in the Streets. William Taylor was soon at work preaching. He had no fine church building to preach in, and he probably would not have gained many hearers if he had possessed one. He went after his audience, and took them where he could find them. He would go down to the wharves, where men were at work, or he would take his stand on some street corner, often in front of a gambling saloon, and begin to sing. His powerful voice soon attracted a crowd, and then he would begin to preach. He never minced matters, but spoke straight to the consciences of men, telling them of their sins and pointing out the way of salvation and peace. He was quick to seize every opportunity to make his truth plain. One day a prisoner was led to the chain gang. "Look at that poor fellow," cried Taylor. "How gladly would he kick off that chain and be free! Yet he is no more a prisoner

to-day than you are, under the chains of sinful habit, in the hands of your keeper, the devil." A man once tried to make a disturbance and interrupt the meeting. "See here, my friend," said Taylor, "when did you arrive?" "About two weeks ago," was the answer. "I knew by your actions," said Taylor, "that you had just come, and had not learned how to behave yourself. You seem to think that we are a set of heathen here in California, and that you can cut up as you please. Let me tell you that all classes here respect the preaching of the Gospel, and the fellow who disturbs a preacher in the exercise of his duty may expect even the gamblers to give him a licking."

Saving Men. Taylor's courage and earnestness made him respected and loved. He went into the city hospital where men were ill and dying away from home and friends and often cruelly neglected. He visited men in their shacks and tents, he talked with them on the streets, rode long miles through swollen rivers and over mountains, all for the sake of saving men from their sins, in the true spirit of Jesus Christ. Years afterward, in different parts of the world, he kept meeting men who had heard him preach in San Francisco, and who told him with gratitude of the influence he had had in making them better men. But God had a still wider work for him to do, and soon called him to it.

DIRECTIONS FOR STUDY.

1. Read the lesson story and answer the following questions.
2. What kind of people were William Taylor's grandparents and parents?
3. What traits of character might one expect in a man with such ancestry?
4. How did William show his honesty?
5. How did he want people to estimate him?
6. How did Paul want to be judged? (1 Cor. 4:1.)
7. How did Taylor win the respect and confidence of men?
8. What kind of place was San Francisco in 1849, and what sort of work did Mr. Taylor have to do there?
9. The chief material for a study of William Taylor's life is found in the books written by himself, such as *The Story of my Life* and *Seven Years' Street Preaching in San Fran-*

cisco. These, however, are out of print, and may not readily be found. A short but entertaining sketch is given in Robert E. Speer's *Servants of the King*.

NOTE-BOOK WORK.

10. Write a short story of William Taylor's early life, mentioning the things that seem most important in his life and work.

11. If you can find an outline map of the world to paste in your book, begin to mark on it with a red cross the places where Taylor worked. If not, make a list of the places.

MEMORY WORK.

Learn Psalm 26:1-7.

Lesson 33. WILLIAM TAYLOR. A World-wide Herald of the Cross.

"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

Foreign Missionary Work. In 1862 Mr. Taylor was called to work in Australia. He visited England on the way, and was surprised to find the free use of wine at dinners, even by the clergy. He soon became known as an absolute abstainer from liquor as a beverage. He also attracted much attention by a pamphlet which he wrote explaining the position of the North in the Civil War, which helped to form public opinion in England favorable to the Union.

In Australia crowds of people came to hear him preach. One night, when the church was crowded to its utmost limit, some one in the audience gave a loud shriek. The people sprang to their feet, one man jumped over the gallery rail, and it seemed as if a dangerous panic was about to take place. Instantly Mr. Taylor began to sing:

"Hear the royal proclamation,
The glad tidings of salvation,
Publishing to every creature,
To the ruined sons of nature,
Jesus reigns."

A second and third verse followed, and by that time the audience had quieted down, and the panic was prevented

The Orange Peddler's Gratitude. A collection was being taken for a new church in Mudgee, Australia. Many business men had given from ten to fifty pounds, when an orange peddler walked up the aisle carrying a bag. Facing the people, he told the story of his conversion and salvation from a life that was ruining him body and soul. "God has prospered me since," he said, "and to-day I want to give my earnings to Him as a thank-offering." He emptied the bag on the table, and when counted it was found to amount to two hundred and fifty sovereigns (\$1210.00).

Work in Africa. In 1866, after visiting his family, whom he had not seen for four years, Mr. Taylor went to Africa to work among the natives, especially the Kaffirs. He did a splendid work among these wild people, and in their uncivilized state they were wild enough to tax all the courage and patience of any man.

Kaffir Customs. They were very superstitious, believing in witchcraft and all sorts of demons. Hundreds of lives have been sacrificed to this superstition. When witchcraft is suspected, the people will go to the hut of the priest and form a circle. The men begin to beat their drums and strike their spears together, and the women hum and shout and clap their hands. Soon the priest springs into the circle and prances about with the wildest sort of gestures. The din grows louder, until finally the priest retires to a part of the circle where his immediate friends stand and names the person who has wrought the witchcraft. The unfortunate victim is then seized and tied to a stake near a blazing fire, or tied down to a tree ants' nest, to be stung by their poisonous bites. He is then tortured until he confesses something, and then he is put to death for witchcraft. There is not much hope for him either way. This is called "smelling out the witch." Their chieftains are cruel and bloodthirsty, the tribes are constantly at war one with another, and thousands of lives are thrown away, until Christianity comes in to change their hearts and lives.

Some Native Heroes. Some of these wild men, however, show traits that would put some civilized people to shame. An Englishman once employed a boatman to take him and his family ashore from a ship. The charge was thirteen dollars. The Englishman protested that it was too much.

"I cannot help that," was the reply; "that is the regular price." The next day the boatman came to the Englishman's door. "You made a mistake in paying me yesterday," said he. "No, I didn't," replied the Englishman. "You charged me thirteen dollars, and I paid you, and you don't get anything more." "But," said the boatman, "I meant Dutch rix-dollars, and you have paid me about three times too much, and I have brought the balance back to you."

A native convert in the Orange River country went out with two companions to hunt a man-eating lion that had made much trouble about their kraal. The lion surprised them, and they ran for their lives. The Christian thought, as he ran, "I am better prepared to die than my companions, for they are not Christians." He stopped, faced about and stood between his friends and the lion. His gun missed fire, the lion struck him down and would have killed him had not his friends stopped when they saw him fall, and shot the lion. As it was, he received scars that he carried till his death. Mr. Taylor felt it a joy and an honor to work for men who had so much of good in them.

In Other Lands. Mr Taylor next went to the East and West Indies and to India. There is not space to tell of all his adventures and the things he did. He carried into his mission work the same spirit of sturdy self-reliance that he had always shown, and became famous as the man who established self-supporting and independent churches and schools in foreign lands, instead of keeping them as missions supported by the society in America. This helped to cultivate the spirit of self-reliance in the natives also and made them stronger and better men. Mr. Taylor himself would accept no pay for his own work, but supported himself by the sale of his books, of which he wrote many, and by the work of his hands. Wherever he went, he drew people about him in great crowds, eager to hear his message, and many found the way into a life of great peace and joy and usefulness.

A Hindu's Testimony. An English officer once met a Hindu at a meeting, and said to him, "What have you come here for?" "To hear Padri Taylor, sahib." "He's not a Hindu; why do you come to hear him?" "Well, sahib, there is something very mysterious going on here. Many

men whom I knew to be drunkards, swearers, and dishonest men—tyrannical men, too, always abusing the natives in their employ—have been entirely changed in these meetings. They are now teetotalers, honest and true in their dealings, and speak only words of kindness to every one. Instead of hating and abusing their servants, they show real love and sympathy for them and try to do them good. This kind of work is going on all the time at Padri Taylor's meetings. I don't understand it, but I feel so anxious to know more about it, that I cannot keep away."

Settling a Dispute. Mr. Taylor came to one district where the preacher welcomed him with great heartiness, saying, "You are just in the nick of time. There is a serious misunderstanding between some of the people, and we have a bad quarrel on our hands. Perhaps you can help us." Mr. Taylor began holding meetings, and the people got their better natures uppermost, and the quarrel disappeared. The minister was delighted, and several times he spoke of the matter and brought up the subject of dispute in the presence of others. Finally Mr. Taylor told him a story: "A man once killed an opossum. He buried it, and then a neighbor saw him go and dig up the carcass and pound it. Every two or three days he would dig up that opossum and maul it again. Finally the neighbor said, 'See here, you killed that opossum once; what do you keep digging him up again for?' The man replied, 'I want to mellow him.' Now," said Mr. Taylor, "you have killed this quarrel. Let it stay buried."

South America and Home. South America was Mr. Taylor's next field of labor, and there he founded a number of self-supporting schools and centers for evangelistic work, traveling eleven thousand miles in the work. In 1878 he sailed for New York to spend some time in this country looking for teachers for the new schools. In 1884, at the General Conference of the Methodist church, he was elected as missionary bishop of Africa. This meant another long separation from his wife and family, something which both he and they felt keenly. A friend once said to Mrs. Taylor, "I cannot but feel hardly of Mr. Taylor for going away and leaving you so long." To which the brave little woman replied, "Well, doctor, he never went away without my

consent, or stayed longer than I allowed him to stay; and if I don't complain, I don't think any one else has a right to." So Bishop Taylor went back to Africa, landing at St. Paul de Loanda, where Livingstone came out upon the west coast. He pushed on into the interior and established mission stations all along the Congo River, where many and many a poor black man has found the light of God and the love of Jesus Christ, to brighten and ennoble his life.

In 1896, Bishop Taylor retired from active work and came home to spend his closing years among those whom he loved. He died in Palo Alto, California, only a few days after his eighty-first birthday. In those eighty-one years he had carried the good tidings of God's love to men in nearly every land, and no one will ever know how many lives he had been the means of lifting out of ignorance and sin into Christian manhood and womanhood.

DIRECTIONS FOR STUDY.

1. Review the last lesson and read this one so as to get the whole story in mind.
2. Name the countries in which Mr. Taylor worked.
3. Tell of some incidents that show the value of his work.
4. Of what incident in the life of Jesus does the story of the peddler remind one? (See Mk. 12:41-44; Lu. 21:1-4.)
5. Name some incidents that show the value of Mr. Taylor's work among the heathen.
6. What led the Hindu to respect his work? What promise of Jesus was fulfilled in the experience of these converts (Acts 1:8)?

NOTE-BOOK WORK.

7. Continue the story of Taylor's life and the marking of the map or list of countries in which he worked.
8. Write down any incidents you may know about, which show the power of Christ's teachings to make people noticeably better.
9. Illustrate your note-book work with any pictures you can find that seem to you appropriate to the story.

MEMORY WORK.

Learn the following hymn:

" Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

" People and realms of every tongue
Dwell on His name with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

" Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

" Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen."

Lesson 34. JOHN G. PATON. A Preacher of the Gospel to Cannibals.

Born May 24, 1824; died Jan. 28, 1907.

" A good man leaveth an inheritance to his children's children."
Prov. 13:22.

A Scottish Home. Look at a map of Scotland and find the town of Dumfries, on the River Nith, a few miles north of the upper end of Solway Firth. Then turn to a map of Oceania, in the West Pacific Ocean, and find the New Hebrides, a part of the chain of islands known as Melanesia. Among the New Hebrides you will find two islands named Tanna and Aniwa. Link these names together in your memory, as in God's plan they were joined together, for on the farm of Braehead, near Dumfries, was born the man who was destined to be the messenger of Christ's light and love to the degraded cannibals living on these far-away islands of the Pacific.

John Paton's parents, James and Janet Rogerson Paton, were of that fine old type of godly Scottish folk to whom the world owes so much. They moved when John was but five years old to the town of Torthorwald, a village of happy, hardy, thrifty people whose children were taught in the parish school, and made to understand that brains and character make the world's true aristocracy. John grew up here in the midst of a country of great natural beauty, and reminded on

every side of the tales of the Bruce and other stories of border warfare. And these stories were told over and over again by village patriarchs about the peat fire, while John and the other boys listened with wide eyes and swelling hearts.

A Good Father. Dearest of all the memories of those early days were those of the kindly, yet firm discipline of his father, and the sacred closet where he used to go every day for prayer. The children learned to step softly and reverently past that closed door from behind which they could hear their father praying for them, that they might grow to an honorable and useful manhood and womanhood. They learned, too, to love and reverence the family worship and the house of God. It was said that James Paton never missed attendance at church but three times: once when the snow was too deep to get through, once by ice that forced him to crawl back up the hill on hands and knees after getting part way down with many falls, and once when an epidemic of cholera made it necessary for all public gatherings to be given up.

A Harsh Teacher. John Paton's schooling was interrupted in an unfortunate manner. He had a teacher in whom a really kind heart was combined with a hasty and ungoverned temper. His kindness of heart was shown by the way in which he supplied one of John's needs. Noticing that the lad was not so well dressed as the others, and concluding that new suits were not so plentiful in his home as in some, he went quietly one evening while the family were at worship, softly opened the outer door, put in a bundle, and withdrew. John rushed out after the prayer and found a new suit of warm and good clothes. But when this teacher allowed his temper to get the better of him, he would punish with great severity, and often unjustly. After John had suffered one such experience, when twelve years old, he left the school, and could not be induced to enter it again. That teacher's ungoverned temper might easily have cost the world a great man.

A Tempting Offer. John was determined to have an education. He learned his father's trade, stocking making, worked hard, saved his money, and went for a time to the Dumfries Academy. Then he found employment on the Ordnance Survey, and used his spare time on his books. A lieutenant noticed this, and called him before the officers, who

offered him promotion and training at the expense of the government, if he would sign for seven years of service. This he declined, for his mind was already made up that he would become a missionary if he could possibly obtain an education. The lieutenant became very angry and told him either to accept or be dismissed. Paton replied that he could not turn aside from the work to which he believed God had called, took his pay and left.

Life in Glasgow. Soon after this he obtained an appointment as visitor for a church in Glasgow with the opportunity for further study and training. He walked forty miles to the railroad, with all his belongings tied up in a large handkerchief. In Glasgow he found hard work and plenty of it. His health gave out after a time, and he had to give up his study for a while and go to teaching school. Saving up a little money from this, he entered college, but soon had to stop again for lack of money. Just at this time he obtained a position as teacher of the Maryhill Free Church School. He was warned that it was a tough job. The school had been well-nigh broken up by rowdies who had abused and driven away several teachers. Mr. Paton was given a heavy cane and advised to use it freely. The second week, a young man began attending the evening classes who showed by his actions that he was there only for the sake of making trouble. Mr. Paton warned him to be quiet, but he only returned insolent answers and offered to fight. Mr. Paton quietly locked the door, seized the cane, and went after his man. The struggle was rough and long, but it ended with the bully crouching at his desk, thoroughly whipped. Mr. Paton then made a short speech to the school, saying that he was there to help in every way possible those who wished to learn, but that those who came only for mischief had better stay away, as he was determined that he would not be beaten. Another struggle took place the next morning, this time with two of the bigger boys of the day school, and then thrashings ceased. The pupils found that the new teacher was master. They also found that he preferred to rule by friendly methods rather than by force. The school grew larger than ever before, and some of those who had been the worst to manage became Mr. Paton's warmest supporters.

City Mission Work. Mr. Paton's next work was in con-

nection with the Glasgow City Mission, taking him into one of the worst sections of the city, among drunkards, thieves, and generally degraded characters. His work consisted in visiting from house to house, gathering the people together for meetings and Bible classes, helping those who were sick or in distress, and trying to bring light and cheer into lives that were otherwise dark enough. The work grew steadily, but not without opposition and many adventures. The keepers of the public houses, or saloons, found that the open-air meetings were spoiling their trade, and, when they learned that a large meeting was to be held, they went to the police captain and entered a complaint. The captain promised to watch the meeting and see that no injustice was done. The publicans spread the word that there would be fun at the meeting, and assembled a gang of their hangers-on to watch the proceedings. At the hour for beginning, a squad of police arrived and were distributed through the crowd, and the captain himself appeared, taking a seat on the platform where he could see everything that went on. The publicans were trapped. They dared not start any disturbance, nor could they very well leave the meeting to which they themselves had asked him to come, so they stayed through, and for once in their lives listened to a sermon, which they doubtless needed greatly.



John G. Paton.

The Call of the Foreign Field. All this time, Mr. Paton was spending his spare hours in study, trying to fit himself for better work. All the while, too, he felt in his heart the call to the foreign missionary field. Finally the way opened through a call for a helper in the New Hebrides. Mr. Paton and his wife offered themselves, and on April 16, 1858, they sailed by way of Melbourne, Australia, to Aneityum, one of the New Hebrides, where successful missionary work was being carried on. The voyage from Melbourne to Aneityum was not only disagreeable but perilous. It was made in a trading ship whose captain was profane and brutal. When they arrived at Aneityum, the captain would not put them

ashore in his own boats, but laid by off the island until the missionaries came off in the mission schooner John Knox. The new arrivals were transferred to this boat with all their boxes, making a heavy load for the little craft. Just as the transfer was completed, one of the davits of the trader caught and broke the mast of the mission schooner, but the captain sailed away, leaving the overloaded and crippled boat to its fate. They got out their boats and tried to tow the John Knox ashore, but there was a stiff wind to pull against, and they drifted steadily toward Tanna, instead of making headway toward Aneityum. Had they gone ashore on Tanna at that time, their goods would have been plundered and they themselves killed and eaten by the cannibal savages. But finally their plight was seen by others on shore, and more boats came to their rescue. After a severe struggle they finally landed on Aneityum toward evening.

First Impressions of Heathenism. It was decided that a fresh start should be made at Christianizing the natives on Tanna, who had already killed two missionaries, and had driven others away. Mr. and Mrs. Paton went to Port Resolution on the west coast of that island. Their first impressions of life on Tanna must have convinced them more than ever of the need of the Gospel. The savages were naked, except for paint, filthy, degraded, and fierce as so many wild animals. The various tribes were constantly fighting one with another.

On their arrival the Patons found that war was going on between the harbor people and the inland people. There had been a battle, and several men had been killed. Toward evening, the Aneityum boy who had come with them to act as cook, returned from the spring, saying, "Missi, this is a dark land. At the spring they have cooked and feasted upon the slain. They have washed the blood into the stream; they have bathed there till all the waters are red. I cannot get water to make your tea." Not a cheering prospect, but these brave pioneers asked God for help, and determined to do what they could, with His help, to let light into this dark land.

DIRECTIONS FOR STUDY.

1. Read the lesson story. You should also read Mr. Paton's autobiography, edited by his brother, Rev. James Paton, or

else *The Story of John G. Paton*, written by the same brother especially for young folks. Both are full of most interesting adventures.

2. Where was Mr. Paton born?
3. What kind of home did he have as a boy?
4. How was his early schooling interrupted?
5. What does the wise man say about a hasty temper in Prov. 29:20, 22?
6. What ideal for his life-work did John Paton form?
7. How was he tempted to abandon this ideal?
8. How did he meet the temptation?
9. Tell about his experiences as a teacher and in city mission work in Glasgow.
10. Where did Mr. Paton find his life-work?

NOTE-BOOK WORK.

11. Write a short account of Mr. Paton's early life and work, illustrating it with his picture (Perry Picture No. 2579).

MEMORY WORK.

Learn Proverbs 8:1-11, in praise of wisdom. Note how earnestly and persistently John G. Paton carried out the spirit of vs. 10.

Lesson 35. JOHN G. PATON. The Hero of the New Hebrides.

"Who through faith subdued kingdoms, wrought righteousness, obtained promises." Heb. 11:33.

A Religion of Fear. The Patons found many of the same kind of superstitious notions among the natives of Tanna as Bishop Taylor found in Africa, or Carey and Judson in India. These people lived in constant fear of witches, demons, and all sorts of bugaboos. To them almost any spring or tree or rock might be the haunt of a spirit that could do them deadly injury if angered. They never dared to go out into the woods by night for fear of some spirit. Their whole life was one of fear, and these superstitions led to the same horrid cruelties in the way of sacrifices that we have already found among other savage people.

A Bitter Affliction. Almost at the beginning of his work, Mr. Paton was called to meet a heavy sorrow in the loss of his beloved wife, who fell a victim to the deadly malarial fever which poisoned the air on the marshy coast of Tanna. Sadly he laid her, with the little babe who had also died, in a grave built round with coral blocks. When we realize how hard it is to bear such sorrow when at home surrounded by loving friends who express their sympathy, we can imagine how doubly hard it was for Mr. Paton, in that lonely place, surrounded by savages, most of whom would gladly have taken his life, if they had dared.

Brazen Thievery. It was discouraging work trying to teach the natives anything good. They were incorrigible thieves. They would come into Mr. Paton's house and carry off anything they liked, often before his very eyes, threatening him with a tomahawk if he made any opposition. If any small article were lying on the floor, a Tannaman would cover it with his foot and deftly seize it with his toes, walking off in the most innocent manner possible. This went on until the matter got very serious. The natives had carried off his cooking utensils and many things without which he simply could not live comfortably.

One day, however, a number of them came rushing to him, crying out, "Missi, missi, come quick. There is a god, or a ship on fire, or something of fear, coming over the sea! What is it? What is it?"

Mr. Paton replied, "I cannot come at once. I must first dress in my best clothes. It is probably one of queen Victoria's men-of-war, coming to see if your conduct is good or bad, if you are stealing my property, or threatening my life, or how you are using me."

Very soon two of the chiefs came running: "Missi, will it be a man-of-war?"

"Very likely it will," was the answer.

"And will he ask if we have been stealing?"

"Very likely he will."

"And will you tell him?"

"I shall have to tell him the truth."

"Oh, missi, tell him not. Everything shall be brought back."

"Very well," said Mr. Paton; "call your men, and see that

everything is brought back at once, and quickly, before the great chief comes."

Hitherto it had been impossible to find who had taken his things. No one knew, but now they appeared from every side, running in mad haste, one with a kettle, others with a blanket, knives, forks, spoons, all sorts of stolen property which they piled on the mission house floor. The approach of the war-ship had a marvelous effect in quickening their memories.

Heathen Whites. In addition to the native heathenism by which he was surrounded, Mr. Paton had also to meet the consequences of heathenism as bad on the part of white men who knew better. These Pacific islands were visited by traders from England and America, who bought sandalwood and other native products, paying for them with muskets, ammunition, fishhooks and various other things. They usually cheated the natives most outrageously, and abused them into the bargain. They taught them many vicious habits in addition to those they already knew, and carried many of them away into slavery. Once a trading ship having on board a number of men with the measles landed them at several points among the natives, knowing well that their ignorance and lack of proper means for the treatment of this disease makes it one of the most deadly among them. Hundreds died as the result of this dastardly act. The missionaries, being white men, were often charged with responsibility for such things as these. In fact, anything unusual or disagreeable was likely to be laid at the door of the missionaries and the coming of "the worship."

Exciting Adventures. As a consequence of this prejudice, attacks were constantly being made upon Mr. Paton or his associates. Their lives were never really safe, and they were finally driven from the island altogether. One evening, while Mr. Johnston, a young missionary, was calling at Mr. Paton's house, two men armed with huge clubs and with faces painted black, came asking for medicine for a sick boy. Mr. Paton felt sure that murder was their real object, and, as he prepared the medicine, he kept his eye on them. Then they refused to take the medicine, and stood there, each grasping his killing stone. Mr. Johnston was just going out, and Mr.

Paton faced the savages fearlessly, saying, " You see that Mr. Johnston is going, and you must leave too. To-morrow you can bring the sick boy, or come back for the medicine." As Mr. Johnston left, he stooped to pick up a kitten that had run out of the door. Instantly one of the savages struck at him with his club. Dodging the blow, Mr. Johnston fell to the ground with a cry of warning to Mr. Paton. Facing them again, he said sternly, " What do you want?" They instantly raised their clubs and aimed blows at him, when his two dogs sprang at their faces and made the blows go wild. Mr. Paton now set the dogs on them and shouted, " Remember Jehovah God sees you and will punish you for trying to murder His servants!" The men fled, and were joined in their flight by many others who had come to witness and take part in the murder and plunder.

Many a time Mr. Paton was threatened by savages with tomahawk, or killing stone, or war club, or loaded musket, and often he would rush upon the savage and seize his weapon and cling to it, praying to God for deliverance meanwhile; and again and again he was saved providentially and almost miraculously from what seemed like certain death. It is hard for us who live in the midst of order and safety even to imagine what such a life as this would be like, surrounded by peril on every side, by day and by night. But we can imagine the heroic faith in God and love for mankind which kept these men at their post under such conditions. The hostility and danger constantly increased. The only chief who was at all friendly was fickle, and often joined in the attacks for fear of being himself attacked by others.

A Providential Deliverance. Mr. Johnston soon died, his wife went away to recover her health, and it finally became clear to Mr. Paton that he must leave the house where he had been living and go to the other side of the island, where the natives were less savage. With a few faithful native Christians, and a friendly chief, he started on his perilous journey. Once on this journey they were surrounded by a horde of savages, each one urging the other to fire the first shot or strike the first blow. It seemed as if their end had certainly come. But Mr. Paton tells that even in that moment he realized that he was immortal until his work was done. The assurance came to him, as if a voice out of heaven had spoken,

that not a musket would be fired or a blow struck. From out the past he heard that promise, "Lo, I am with you alway."

They reached the Mathiesons' house on the other side of the island. But before long their enemies followed them, and one night surrounded the mission, set fire to the church and then to a fence connecting the church and the dwelling-house. Soon the house would have been on fire and all would have perished. Mr. Paton bravely went out with a hatchet and began to chop down the fence. The savages leaped upon him with their clubs raised, when suddenly a rushing and roaring sound was heard. The savages knew at once that one of their terrible tornadoes was upon them. In a moment it came with a furious wind and torrents of rain, blowing the flames directly away from the house and soon quenching them altogether. A panic seized the natives. Throwing away their torches, they cried out, "Jehovah's rain! Truly, their Jehovah God is fighting for them and helping them! Let us away!" The next day a ship appeared in the harbor and rescued the missionaries, taking them away to Aneityum, where the natives were friendly.

Better Days. Mr. Paton spent some time after this in Australia and in Scotland, speaking in the churches and Sunday schools and raising money for the building and maintenance of a missionary ship to take the missionaries from one island to another and to bring supplies. This ship, the *Dayspring*, so necessary to the success of their work, was largely paid for by the gifts of children in the Sunday schools, who bought shares in her. When he returned to the islands, he took up his work on the island of Aniwa, where for some time he went through experiences almost as bad as those on Tanna. But at last the work began to tell. A chief named Namakei finally became converted, and from him Christianity spread to others.

Rain from Below. The thing that seemed to turn the tide in favor of Christianity was the digging of a well and finding fresh water. Good drinking water was much needed on the island, and Mr. Paton determined to dig a well. The natives thought him crazy when he told them that he expected to find fresh water by digging a hole. He worked on in prayer and hope, fearing only that the water might prove salt. But at

last it came fresh and good. The savages were amazed, and old Namakei preached a sermon to the people the next Sabbath. After expressing his amazement over this new marvel of rain coming up out of the earth, he said: "Something here in my heart tells me that Jehovah God lives, the Invisible One. The coral has been removed, the earth dug away, and, lo! the water rises. Invisible until now, it was there, but our eyes were too weak to see it. So I, your chief, do now believe that when I die I shall then see the invisible Jehovah God, as missi tells me, no less surely than I now see the rain from the earth below. The gods of Aniwa cannot hear, cannot help us like the God of missi. Henceforth I am follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at missi's feet. Let us burn and bury and destroy those things of wood and stone, and let us be taught by the missi how to serve the God who can hear, the Jehovah who gave us the well, and who will give us every other blessing."

This was the beginning of a new life for Aniwa. Christianity spread among the natives. A church was built, the natives working at it as a labor of love. Services were held regularly, family prayers were established. The natives stopped stealing and fighting, and became honest, quiet and peaceable, until the whole island was transformed.

Naswai Converted. Mr. Paton loved to tell of the changed characters of many of these Aniwans. One of them was Naswai, a chief who had long held out against the worship, and who was lazy and proud and hard. After he became converted he was particularly set against any form of lying or deceit. Mr. Paton used to let out work to him at a fixed price. Naswai would come with his men, do the work, receive the money and divide it up, often keeping little or nothing for himself. Once the people of another village were working for Mr. Paton, and Naswai assisted and directed them. When they were paid as usual, some of them said, "Missi, you have paid Naswai nothing, and he worked as hard as any of us." Naswai turned upon him in a dignified way and said, "I did not work for pay. Would you make missi pay more than he promised? Your conduct is bad."

Tanna also Christianized. The time came when Mr. Paton

had the great joy of visiting Tanna where he had suffered so much and apparently in vain, and seeing this island, too, receive the Gospel and begin to change into a civilized and Christian community. Men who once had sought his life and driven him from them now came gladly to hear his words and show their repentance by their altered lives. And so John G. Paton, one of the noblest heroes of missionary history, lived to realize the truth of that old prophecy: "He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law" (Is. 42:4).

DIRECTIONS FOR STUDY.

1. Read again the last lesson story, and this one. Do not fail to read more about Mr. Paton in one of the books mentioned in the last lesson. No missionary's life is more full of interesting incidents and thrilling adventures.

2. What had taken place on the New Hebrides that warned the Patons of danger in going there?

3. What great sorrow did Mr. Paton have to meet in the early part of his work?

4. How was Prov. 28:1 illustrated at the time of the coming of the war-ship to Tanna?

5. What do you think of the conduct of the traders as compared with that of the natives?

6. Tell about some of Mr. Paton's adventures, either those in the story or others of which you have read.

7. What gave him confidence in danger? Compare Jo. 19:10, 11, and Ps. 91.

8. What success finally crowned this brave missionary's efforts?

NOTE-BOOK WORK.

9. Continue the story of Paton's life and work, continuing the incidents that have most impressed you in your study. Illustrate the lesson with a map of the New Hebrides, and mark with a cross the islands where Mr. Paton worked.

MEMORY WORK.

Learn Psalm 91, noting how well it expresses the spirit of confidence that Mr. Paton possessed.

Lesson 36. REVIEW OF LESSONS 25-35.

The characters studied this quarter have been missionary heroes, and the object of this review will be to gather up the general impressions that have been gained about missionaries and their work.

Read the lesson stories all through, and look over your note-book work, then answer the following questions from memory and from your own thought about the subject, writing the answers in your note-book.

1. Make a list of the characters studied, with the name of each, nationality, land or lands where he worked, and special achievement. For example:

NAME	NATIONALITY	WORKED IN	SPECIAL ACHIEVEMENT
Paul	Jewish	Asia Minor, Greece, Rome	Founded Christian missions

2. Name any three incidents that especially interest you in this quarter's lessons, and tell why you choose each.

3. Judging from what you have learned in these studies, what traits of character does the foreign missionary need in order to be successful?

4. Name some things that the missionary should be able to do.

5. What practical benefits have come to heathen lands through Christian missions?

6. What benefits have come to Christian lands through sending out missionaries and through the results of their work?

7. Name any missionary whom you know personally, or about whom you know, and tell something about him or her.

8. Review in the "Memory Work" the hymn *From Greenland's Icy Mountains*, or *Jesus Shall Reign*, also 1 Cor. ch. 13, and the Twenty-sixth Psalm.

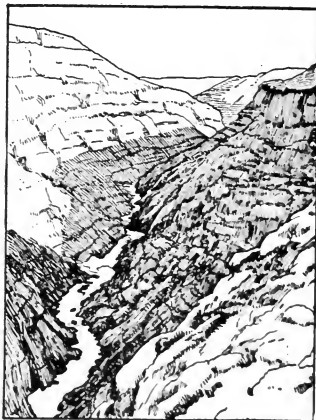
FOURTH QUARTER

Lesson 37. JONATHAN. Who Valued Friendship above a Throne.

1 Sam. chs. 16-20, 31; 2 Sam. ch. 1. About B. C. 1000.

"A friend loveth at all times;
And a brother is born for adversity." Prov. 17:17.

A Valiant Warrior. There was war between the Philistines and the men of Israel. King Saul had gathered about him an army of three thousand men, and Jonathan, the young prince, with a thousand of these, had attacked and captured the town of Gibeah. But when the Philistines advanced to avenge this blow, the greater part of the Israelites lost heart and fled, leaving the king with only six hundred who stood their ground. The rest ran away and hid themselves in caves and among the rocks of Judea's mountain passes. The Philistines, finding the conquest easy, divided their forces into three bands and began to plunder and rob in every direction. They stationed a strong garrison upon the rocky heights on the north side of the deep valley of Michmash, thus guarding the pass up into the interior of the country. On the south side of the pass stood Jonathan, looking across at his enemies and seeing his late triumph turned into defeat. Suddenly a bold plan occurred to him. Turning to his armorbearer, who stood near by, he said, "Let us go over to the garrison of the Philistines. Perhaps Jehovah will help us, for He can help by a few as well as by many. Let us climb up on their side and show ourselves. If they say to us, 'Stand still until we reach you,' then we will stop; but, if they say, 'Come up to us,' then let us go, and trust Jehovah to help



The Pass of Michmash.

us." "All right, I am with you," said the young man. Without a word to any one they slipped down into the valley and clambered on hands and knees up the steep rocks on the other side. Some of the enemy saw them, and said one to another, "See there! There are some of those Hebrews coming out of the holes, where they hid themselves." Then, raising their voices, they shouted mockingly to Jonathan and his companion, "Come up here, and we will show you something." Then Jonathan said to his armorbearer: "Come on, we will go, for Jehovah is with us." Up they went, and fell upon the surprised Philistines with such boldness and impetuosity that almost before they knew what had happened twenty of their number lay dead. To add to their terror, an earthquake shook the mountain and threw them into a panic.

A Remarkable Victory. Meanwhile, Saul and the remnant of his army, encamped across the valley, heard the noise and saw the confusion in the Philistine garrison. They knew nothing of the cause, but saw an opportunity to strike, and immediately rushed down, crossed the valley, climbed up on the opposite side, fell upon their foes, and defeated them with great slaughter. And when the whole story was told, prince Jonathan became a popular hero among the men of Israel.

An Afflicted King. About this time king Saul was afflicted with a strange malady. A great melancholy and depression of spirit would come over him every little while. The people thought that he was possessed by an evil spirit. The only thing that seemed to help him was the sweet music of a young shepherd lad, David, whose name is familiar to us all.

Another Brave Champion. Young David was not only a skilful musician, but a brave fighter, and loyal to his people. The Philistines had again rallied to attack the Israelites, and they, distressed and perplexed by the mysterious illness of their leader, were fearful of defeat. The two armies were drawn up on opposite sides of a deep valley, and the Philistines, following a common custom, sent out one man as their champion to challenge any man of the Israelites to single combat, with the understanding that the side whose champion was defeated should surrender to the other. But this Philistine, whose name was Goliath, was such a gigantic

and powerful fellow that no one dared go against him single-handed, and neither did the Israelitish army dare attack the Philistines. So Goliath came out, day after day, stalking up and down on his side of the valley, brandishing his immense spear, shouting out all sorts of taunts and insults, and daring any Israelite to come out and fight with him. This was more than young David could stand. Young and modest, he waited a while to see if any more experienced warrior would accept the challenge, but when no one did so, he said to the king, "I will go and fight with this Philistine." There is no need to tell the rest of this story here. We all know how his brothers laughed at him, and how the king at first tried to dissuade him. We know, too, what the result was, how David, armed only with his shepherd's sling, overcame the giant Goliath, and cut his head off with his own sword; how the Philistines fled when they saw their champion slain, and how the Israelites pursued after them, killing and taking them captive.

A Jealous Monarch. But the part that does belong in this story of Jonathan is what happened after the battle, for, as David returned to the camp, the women came out to meet him, with tambourines and cymbals, and danced for joy, and sang a song of triumph:

"Saul hath slain his thousands,
And David his ten thousands."

And king Saul heard them, and was angry, for they gave David greater praise than himself, and he was king, and David but a humble shepherd lad. Now an evil spirit really did take possession of Saul—the spirit of jealousy—and he said to himself, "They will be wanting to make him king next," and from that day he began to eye David with fear and jealous hatred.

A Royal Friendship. But prince Jonathan was more truly royal than his father. A brave soldier himself, he knew and admired a brave man when he saw one, and he vowed everlasting friendship with young David. True, he had just as much reason to be jealous of David as his father. But he was too noble to let that spoil his friendship for the man whom he admired and loved.

The Enmity of the King. But Saul's hatred of David grew. First he tried by treacherous means to get rid of him.

He found out that his own daughter Michal loved David. So he sent word to David that if he would go out and kill a hundred Philistines, he would give him his daughter as his wife. For he thought, "The Philistines will kill him, and that will end the matter." But David went out and killed the Philistines, and married Michal, and thus was nearer than ever to the throne. Then Saul ordered Jonathan and his servants to kill David, but they defended him instead, and Jonathan told his father that he was doing David a great injustice. Finally, one day, when a return of the old sickness was upon Saul, and David was playing the harp and trying to relieve him, Saul suddenly raised his spear and tried to kill David. But David escaped.

A Friendly Conspiracy. Then David came to Jonathan, saying, "What have I done that your father should seek my life?" Jonathan replied, "You shall not die. My father tells me everything that he intends to do, and if he is plotting harm against you, I will surely warn you." But David knew that king Saul was aware of Jonathan's friendship for him, and feared that he would therefore hide his purpose from his son. So they arranged a plan by which they might learn the intention of the king toward David. David was to stay away from the royal table for three days. By that time the king would notice his absence and inquire about him. Then Jonathan was to explain that he had given David permission to go to his native town to attend a family religious ceremonial. If the king was satisfied, all would be well; if not, he would probably betray his enmity, in which case Jonathan would warn David in a manner agreed upon.

The plan was carried out. On the third day, sure enough, the king asked after David, and when Jonathan explained his absence, Saul burst out in a storm of angry abuse. He reproached Jonathan for conspiring with David to his own disadvantage. "For," he said, "as long as David lives, neither you nor your kingdom will be sure. Therefore, now send and bring him, for he is doomed to die."

Jonathan then went out into a field where, according to their agreement, David was hidden. He took with him his bow and arrows and a little lad. "Run now," he said, "and find the arrow I am going to shoot," and as the lad ran Jonathan shot an arrow on before him. Then, raising his voice, he called out, "Is not the arrow beyond you?"

Hurry quick, do not stop." This was the signal that had been arranged by which David was to know that his life was not safe and that he must flee. Then Jonathan, seeing that no one else was in sight, gave his bow and arrows to the boy and told him to take them back to the city. As soon as the lad had gone, David came out of his hiding-place; the two friends bade each other "Good-by," and David escaped, and with his going Jonathan saw his own chance of ever being king disappear.

Faithful unto Death. From this day David was an outlaw, living most of the time in caves and among the mountain passes, while Saul hunted for him to kill him. But the day came when, in a great battle with the Philistines, Saul was slain, and Jonathan with him. The news was brought to David, and he knew that it meant the throne for him. But David cared as little for royal honors, in comparison with true friendship, as had Jonathan. Instead of rejoicing over the downfall of his enemy he sang a song of lamentation for Saul, whom he had always respected on account of his really noble qualities and royal position; but of his friend Jonathan he sang:

"I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women."

DIRECTIONS FOR STUDY.

1. Read the lesson story and 1 Sam. chs. 16-20.
2. How did Jonathan come to meet David?
3. Why was he so strongly attracted to him? (1 Sam. 16:12; 19:4, 5.)
4. How did Jonathan express his friendship for David? (1 Sam. 18:4; 19:1-7; ch. 20.)
5. Why did Saul become an enemy of David?
6. Why did Jonathan still remain David's friend?
7. How did David show his friendship for Jonathan?
8. What did Jesus say about friendship in Jo. 15:13-15?

NOTE-BOOK WORK.

9. Write a story about David and Jonathan.
10. Write a short story of any other friendship of which you know that seems to you particularly fine.

11. Write down the names of some of your best friends and tell why you value their friendship.

MEMORY WORK.

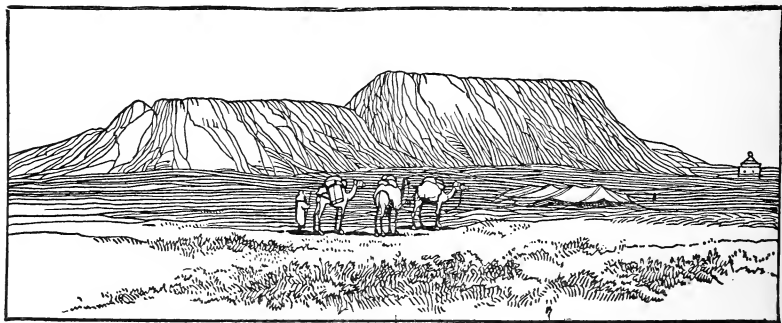
Learn John 15:13-15; Prov. 17:17 (the motto at the head of this lesson) and the best quotation or selection about friendship that you can find elsewhere.

Lesson 38. ESTHER. A Heroine of the Jewish Captivity.

5th century B. C.

“Who knoweth whether thou art not come to the kingdom for such a time as this?” Esth. 4:14.

How Esther became Queen. The great Persian king Xerxes, or Ahasuerus, as he is called in the Book of Esther, was giving a magnificent banquet to the nobles and princes of his realm. The great palace of Shushan was resplendent with hangings of white and green and blue and purple.



Mound on the Site of Ancient Shushan, or Susa.

The guests reclined upon couches of gold and silver, while the servants hurried here and there over the floor of many-colored marble, and served their highnesses from dishes of gold. The viands were rare and fine, and the guests drank the costliest of wines. Just as the feasting was at its height, and when many of the guests were excited with drinking and carousing, it occurred to the king to send for his queen, Vashti, of whose beauty he was very proud, to come in and show herself to the company. But queen Vashti seems to

have had more modesty and native refinement than her royal husband, and she absolutely refused to come in and parade before a lot of half-drunken roisterers. The king was furiously angry. He was not in the habit of having his royal will even questioned, to say nothing of being disobeyed. He called together his counselors, who usually agreed to anything that they thought would please him most, and forthwith decreed that queen Vashti should be deposed and never see the king again. However, the king did not wish to be left without any queen to share his throne. He therefore sent out orders that all the fairest maidens of his realm be brought to the palace, that he might see them all and choose for queen the one who pleased him most. The fair maidens do not seem to have had much choice in the matter, but that made very little difference to Xerxes. And so it came to pass that the doubtful honor of succeeding queen Vashti fell upon Esther, an orphaned Jewish maiden, who had been brought up by her cousin Mordecai who had a position in the royal palace.

A Haughty Favorite. About this same time, it happened that the king had promoted a certain Haman to a position of influence and power, whereupon every one about the court began to bow very low before the new favorite, and try to curry favor with him. But Mordecai, the Jew, had too much self-respect and independence of spirit to bow down to a man whom he did not really respect, and this made Haman exceedingly angry, as is apt to be the case with court favorites. All his honors and his rank were spoiled for him by this failure to humble the spirit of one man, and forthwith he began to plot for the ruin of Mordecai.

A Dastardly Plot. Going before the king, he told a false story about the Jews, saying that they were disloyal and disobedient to the king, and suggesting that if the king would permit him to have all the Jews killed, and to confiscate all their property, it would be a very profitable thing for the king's treasury. These Oriental monarchs were easily flattered, and quite as easily tempted by the prospect of more wealth, and Xerxes readily gave his consent to the plan, and his signature and seal to the order for carrying it out.

Soon it became known that on a certain day, about a year from that time, all the Jews, men and women, young and old,

even the little children, were to be slain, and all their property was to be seized. There was great wailing and lamentation, and Mordecai showed his grief in the common manner of the day by clothing himself in rough sackcloth and putting ashes on his head. This soon came to the notice of queen Esther, who, within the palace, had heard nothing of the plot against her people, and she sent to know the cause. Mordecai sent back word of the plot against them, and urged her to go before the king to intercede with him in behalf of her people. Queen though she was, this was no easy thing for Esther to attempt. Her access to the king depended entirely upon his royal whim, and it was a rule of the palace that any one who dared come into the presence of his majesty without being sent for, should be put to death at once, unless perchance the king should be gracious enough to hold out his royal scepter in token of his favor. But it was a great risk for any one to run. Esther sent back word of this to Mordecai, to which the old man replied, "Think not that thou wilt escape if this plot is carried out. If thou holdest thy peace now, relief must come to us from some other source, but who knoweth whether thou art not come to the kingdom for such a time as this?"

Esther's Heroic Deed. Then Esther determined to make the attempt. She sent word to Mordecai to gather together the other Jews in Shushan, and by fasting to win God's favor for her; she would do the same, with her maidens, and then, trusting in God, she would go before the king, "And," said the brave maiden, "if I perish, I perish." So, after three days of fasting and prayer, queen Esther arrayed herself in all her most beautiful apparel, and entered the inner court of the king's house. Her heart must have beat very fast indeed, as she saw the king seated upon his throne, and knew that the next few moments would decide whether she was to live or die. How she must have watched his face, and how her heart must have leaped when she saw the royal scepter extended toward her, and heard the king's voice: "What wilt thou, queen Esther? What is thy request? It shall be granted, even to the half of my kingdom." With head erect, and glorious in her beauty, Esther came near the throne, and touched the end of the scepter: "If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for him." The king graciously

accepted the invitation, feeling quite sure that Esther had some further request to make, and that this banquet was just a means of getting him into a good humor. But when, at the banquet, he sought to know what the queen desired, she only asked that the king and Haman come on the next day to another banquet, and then she would make known her request.

Haman went home from this banquet highly flattered. He told his wife and children and friends of the new honor that had been shown him, how he had been singled out above all the princes by the queen herself for this banquet with the king. But even so, his jealous spirit was not satisfied so long as the man whom he so bitterly hated was permitted to live. He could not even wait for the day upon which his wholesale revenge was to be taken, but, at the advice of his friends, he built that very day a gallows in the courtyard of his house, never doubting that he would be able to get permission from the king to hang Mordecai thereon the very next day.

A Wakeful King's Discovery. Now it providentially happened that night that Xerxes could not sleep. Not enjoying lying awake in the dark with nothing to do any better than common folks, he sent for two of his officers, and ordered them to read aloud to him from the court records. So it came to pass that he found the record of how Mordecai, some time before, had discovered a murderous plot against Xerxes, and, by giving warning, had saved the king's life. "What has been done to reward Mordecai for this?" asked the king. "Nothing, sire," was the reply. Morning came, and with it Haman, as early as possible, intent on his base purpose. He was admitted to the royal presence, but, before he could say a word, the king said, "Haman, what should be done to the man whom the king delights to honor?" Haman by this time had become so puffed up that he felt sure that he must be the man. He saw another chance for honor, and for a moment forgot his own request. Said he, "Let royal apparel be brought, which the king himself is accustomed to wear, and the king's horse with a royal crown on its head, and let the horse and apparel be delivered to one of the chief princes, that he may array the man, and cause him to ride through the city, and proclaim before him, 'Thus shall it be done to the man whom the king delights to honor.'"

Then said the king, "Make haste, and take the apparel and the horse, and do as thou hast said to Mordecai the Jew." Oh, what a hateful task for the proud and haughty Haman, thus to honor the man he wished to kill!

Queen Esther Presents her Petition. Haman no doubt found some solace in the thought of the banquet to which he was invited with the king. The king was in a very gracious mood, and very, very proud of his beautiful queen. Again he said to her, "Queen Esther, what is thy petition? Thou shalt have it, to the half of my kingdom." And Esther replied, "If I have found favor in thy sight, O king, let my life be given to me at my petition, and the life of my people; for we are sold, I and my people, to be slain." Then said the king, "Who is he, and where is he that durst presume in his heart to do so?" And Esther said, "An adversary and an enemy, even this wicked Haman." Then the king sprang up in a towering rage, and Haman grew white with fear, and cowered before the king and queen. He threw himself upon his face before Esther, to beg for his life; but the king called his servants and bade them take him away to death. Then one of the officers said, "Haman has built a gallows in his courtyard on which to hang Mordecai, who saved the king's life." "Take him away, and hang him thereon!" thundered the king.

Queen Esther then told of her relationship to Mordecai, and begged that the decree that had gone forth might be revoked. To change a decree was something that Persian kings were not allowed to do, but Xerxes at once issued an order that on the day appointed for the massacre of the Jews, they should be furnished with arms, and given every opportunity to defend themselves against their enemies; and we may well imagine that after such an order from the king, those who would have killed the Jews were not very keen about it.

So the day that would have been one of despair and distress for the Jews was turned into one of great gladness and joy. It became one of their great holidays and festivals, called Purim, and to this day is celebrated each year on the 14th and 15th of Adar, or our March. As for queen Esther, she continued to reign as queen for many years, while Mordecai "was next unto king Ahasuerus, and great among the Jews."

DIRECTIONS FOR STUDY.

1. Read the Book of Esther in addition to the story here given.
2. How did Esther become queen?
3. Who was Esther's cousin?
4. Who was Haman? Why did he hate Mordecai, and what plot did he make against him and his people?
5. What two of the Ten Commandments did he thus violate?
6. What heroic deed did queen Esther do to save her people?
7. What providential circumstance helped her purpose and also helped to punish Haman?
8. What is the origin of Purim, the Jewish festival?
9. What saying of the Bible is illustrated in the case of Haman? (Ps. 7:15, 16.)
10. What does the Bible say of envy and jealousy (Prov. 27:4; Rom. 1:29; Gal. 5:26; Jas. 3:14, 15; 1 Pet. 2:1)? Note some of the evil deeds that have come out of envy (Mk. 15:1, 10; Acts 7:9).

NOTE-BOOK WORK.

11. Write a story of Esther, adding at the end the lessons which you think the story teaches. For illustration, either Wilde No. 622 or No. 630, may be chosen.

MEMORY WORK.

Learn the lesson motto and any one of the Bible teachings about envy that you prefer. Review also the description of the opposite spirit, that "envieth not," in 1 Cor. ch. 13.

Lesson 39. JUDAS MACCABÆUS. The Last of the Great Hebrew Generals.

1 Maccabees 1:10—9:22. Judas' Campaigns, 166 to 161 B. C.

"I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust." Ps. 91:2.

A Defender of the Faith. There was great distress and consternation in the little mountain village of Modin. Antiochus, the Syrian king who ruled Jerusalem and the land of the Hebrews, had determined to destroy the religion of the Jews. In order to do this, he had sent his commissioner to erect altars to the heathen god Jupiter in the market-places of all towns and villages, and was now calling upon the people to offer sacrifice thereon and thus renounce their allegiance to Jehovah and the religion of their fathers. The people in Modin stood about in groups, irresolute, wondering what to do, and hardly daring to do anything. Meanwhile they talked in awed whispers of the many acts of cruel persecution that had been done by order of the tyrant, both in Jerusalem and in the villages round about. They all had heard how Antiochus had desecrated the holy place of the temple by sacrificing swine upon the great altar, and pouring out a libation to Jupiter in the Holy of Holies. One told how some Hebrew mothers who had persisted in their loyalty to the worship of Jehovah had been driven through the streets of Jerusalem with their infant babes hung about their necks, and then had been dashed to pieces upon the rocks below the city wall. Another told with horror of the frightful torture of seven brothers who, with their mother, were put to death for defying the order of the king. And the others listened with growing terror, and asked, "What will happen to us if we disobey the order to worship at this altar?"

Suddenly the word ran from one to the other, "Here comes Mattathias! He will tell us what to do!" All eyes were turned toward a venerable looking man, with long gray beard, who was coming hurriedly toward them, accompanied by five splendid, stalwart young men, his sons. An evil smile gleamed on the face of the king's commissioner as he saw Mattathias and his sons. He knew that the old man was the recognized leader among the people of this community. He would make him set the example desired by the king. Accordingly he addressed Mattathias with flattering words,

promising him honor and riches for himself and his sons, if he would burn incense upon the altar. Mattathias answered him with a look of such indignation that the commissioner involuntarily shrank from before him. "Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand, or the left."

A Coward Punished. The people listened with mingled admiration and fear. But one, whose fear of the consequences that might follow this bold defiance was greater than his nobility or courage, hastily stepped up to the altar, intending to sacrifice thereon in compliance with the king's command. The sight was like a flame to the kindling indignation of Mattathias. With a stroke of his sword he laid the renegade low, and with another he slew the king's commissioner. Then, turning to the altar, he leveled it to the ground, hurling the stones in every direction.

Open Revolt. The people watched Mattathias in silence until his work was finished. Then the old man turned to them, and cried aloud, "Whosoever is zealous of the law, and maintaineth the covenant, let him follow me!" A cheer went up on the instant, and men sprang forward, eager to follow in defense of their liberties now that a leader had arisen. They fled at once to the mountains, forsaking their possessions. There they were soon joined by others, until a force had been gathered which before long was to make the Syrian king wish that he had never stirred up that hornet's nest in Modin. They made frequent raids in various parts of the country, overthrowing heathen altars that had been set up, and putting apostate Jews to death.

Judas Maccabæus. The aged Mattathias was now drawing near his end. Before his death he called his five sons about him and divided his authority, appointing Judas, his third son, commander-in-chief of the forces he had assembled. Probably because of his vigorous assaults on the Syrians, he came to be called the "Maccabee," that is, the "Ham-

merer," and this name afterwards clung to the entire family. Apollonius, the Syrian officer who had massacred unresisting Jews in the streets of Jerusalem, immediately raised an army to scatter this mob of rebels, as he considered them. A battle was fought near Jerusalem, Apollonius was killed, and Judas himself took his sword and used it in all his subsequent battles. Another general, named Seron, raised an army to put down the rebels and gain honor for himself. The little band of Jews, scattered about the rocky cliffs, watched the great army of disciplined soldiers marching against them, and were dismayed. But Judas said, "It is no hard matter for many to be shut up in the hand of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company; for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven." With these words ringing in their ears, the little band of Jews fell suddenly upon the army as it marched up the rocky pass. Seron was killed and his army scattered almost before they realized what had happened.

Continued Successes. Judas carried on a guerrilla warfare for two years, winning battle after battle, and constantly gathering numbers of loyal, patriotic Jews to his standard.



Antiochus Epiphanes.

The revolt of the village of Modin had become a national uprising which threatened to disintegrate the kingdom of Syria. At last king Antiochus Epiphanes determined to lead a great army into that part of his realm and punish the Jews. The expedition was made ready under two generals, Nicanor and Gorgias. Nicanor thought that victory was so certain that he invited slave-dealers from Phoenicia to his camp, that they might be ready to buy the Jewish prisoners. The battle took place near Modin. Nicanor separated his forces, sending a strong detachment under Gorgias to surprise Judas in camp. But Judas discovered his intention and met it by strategy. He fed his army, had them light bright camp fires and then

quietly deserted the camp. When Gorgias came to the empty camp he concluded that the Jews had fled to the mountains, and started off in pursuit. Meanwhile, Judas had led his forces around by another way and fallen upon the Syrian army under Nicanor, encamped near Emmaus. The attack was such a surprise that the Syrians were overcome, their camp burned, and Nicanor put to flight. Gorgias returned from his wild-goose chase to find his camp in flames and the rest of the army scattered. His own men were seized with panic and fled after Nicanor.

Jerusalem Retaken. Soon after this, Judas entered Jerusalem in triumph. While he could not dislodge the Syrian garrison in the citadel, his soldiers held them in check so that another part of the army might cleanse and repair the temple, build a new altar, appoint priests and re-establish the worship of Jehovah in the place that had been defiled by heathen orgies. That was a great day for Israel, and a new festival, the Feast of Dedication, or of Lights, from the general illumination of the houses, was established in memory of it. This feast is still observed in Jewish communities. Songs, such as Psalms 30 and 68, were written in honor of the great deliverance. They were sung in the temple service, and people went about the streets with the glad refrain upon their lips:

“I will extol thee, O Jehovah, for thou hast raised me up,
And hast not made my foes to rejoice over me.”

Judas as Sovereign. For a year and a half, Judas governed his people as sovereign. He discharged the duties of high priest and king as well. He punished many of the surrounding nations that had aided the Syrians in their attempt to keep the Jews in subjection, and like a true patriot exerted himself to win for his people political independence, and, at the same time, tried to make them honest, orderly, God-fearing, and industrious. In all his battles he was inspired by a deeply religious motive, and constantly exhorted his men to put their trust in God. But at the same time, like the great Cromwell, who told his soldiers to trust in God and keep their powder dry, Judas did all he could to help answer his own prayers by taking every precaution and using the best possible strategy in warfare. He never left anything undone that ought to be done to insure success. While his enemies

repeatedly fell victims to their own over-confidence, Judas never forgot that he was fighting against fearful odds, and was always on his guard.

The Death of Judas. The Syrians, however, proved too much for the little nation of Judea in the long run. They had almost limitless resources, and kept sending larger and larger armies, until finally, in the year 161 B. C., Demetrius the king sent an immense force against the insurgent army of three thousand. A strange panic seemed to possess the Jews. Many of them counseled flight. "God forbid," said Judas, "that I should do this thing and flee away from them; if our time be come, let us die manfully for our brethren, and let us not leave behind a stain upon our honor." The battle was fought, and Judas himself was slain. His brethren laid him to rest in the family tomb at Modin, and all Israel mourned for him many days. Well they might, for they had lost a great leader, brave, conscientious, skilful, and sincerely devoted to the welfare of his people. He fought not for glory, not for conquest, not even for the deliverance of his countrymen from the hated yoke of a foreign oppressor, but for the preservation of the Jewish faith. We, too, owe him a debt of gratitude. Had it not been for him, Judea would probably have been overwhelmed with heathenism, and the religion out of which Christianity has grown might have been wellnigh blotted out.

DIRECTIONS FOR STUDY.

1. Read the lesson story carefully. You can find out more about Judas Maccabæus and his brothers in the First Book of Maccabees, one of the books of the so-called Apocrypha. These books are not included in our modern Bibles, but may be found in many of the older editions, or in "family" Bibles.

2. An excellent story of the time of Judas Maccabæus is *Deborah* by Mr. J. H. Ludlow. This is an interesting story, and gives a very good idea of the spirit of these stirring times in the history of Judea.

3. What was it that finally drove the Jews to open revolt against Syria?

4. What was the chief source of inspiration and strength to Judas in his battles?
5. What else helped to give him the success that he had?

NOTE-BOOK WORK.

6. Write a short story of Judas Maccabæus, telling what you learn from the lesson story, and any other reading. End it with a short paragraph giving your opinion of the character of Judas.

7. Write down the names of some things you think men ought to fight against to-day in the same spirit that Judas and his followers fought against the heathenism of the Syrians.

MEMORY WORK.

Learn Psalm 30 or 68, reading it carefully first, and trying to get its meaning in the light of the times to which it refers. The titles to the Psalms are generally held to have been added long after their composition, and when the names of the real authors were no longer known.

Lesson 40. CHINESE GORDON. How he Became a "Yellow Jacket."

Born Jan. 28, 1833; died Jan. 26, 1885.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

Merry Times at Woolwich. About sixty-five years ago, in the city of Woolwich, England, where the soldiers of the British artillery are trained, there lived a lively, mischievous lad for whom life was never dull and who managed to make things interesting for almost every one else. His name was Charles Gordon, and his ancestors were famous soldiers in the British army, while his mother is said to have been "one of the people who never lose their tempers, who always make the best of everything, and who are always thinking of how to help others and never of themselves." These two traits of character made themselves plainly evident in Charles Gordon's life. He became one of the bravest and most efficient soldiers that England has ever seen, and he was also one of the most genuinely unselfish men that ever lived. As a boy he was the leader in all sorts of wild pranks. He and his companions made friends of the workmen at the govern-

ment arsenal, who made them famous squirt-guns and cross-bows with which they amused themselves, and there were not many of the tricks known to boys of any age that young Gordon and his brothers were not up to. It was their special delight to play jokes on the "pussies," as they called the cadets at Woolwich. These cadets were stationed at the Royal Arsenal, in front of which were great earthworks and trenches in which they were trained in the arts of warfare. One night, when the cadets were listening to a lecture from the colonel, there was a tremendous crash as of an explosion. The cadets thought that all the glass in the place was broken, and rushed pell-mell from the building, only to find that some one had fooled them by throwing handfuls of small shot at the windows. They at once exclaimed, "It's that Charlie Gordon," and set off in pursuit. But young Gordon knew every inch of those earthworks better than the cadets, and easily escaped them, for even in his fun he showed the quality that made him so successful in after life; he always knew just what he was about. In course of time Charles became a cadet himself, and continued his fun, getting into many a scrape, and always taking his full share of punishment and sometimes more, for he was never afraid to own up and scorned any falsehood or evasion of the truth.

A Joke with Lasting Results. One prank cost him dearly at the time, and changed the whole course of his later career. There was a good deal of hazing among the cadets, and one new boy reported that Gordon had hit him on the head with a clothes brush. He admitted that the blow was not a severe one, but the authorities set young Gordon back six months in his commission. Until this time Gordon had intended to be an artilleryman, but now, knowing that he would always be six months behind those with whom he had been studying, he decided to become a military engineer. He was well fitted for this, being exceptionally gifted in map drawing and exceedingly exact in detail work, and the change probably opened before him a wider field for usefulness and influence than he might have found as a gunner.

In the Crimea. At twenty-one Gordon was a lieutenant, and soon afterward was sent to the Crimea, where the great war between Russia and England and France was being fought, the same war that we have heard of before in con-

nection with Florence Nightingale. Gordon was entrusted with the task of erecting huts for the soldiers, and had opportunity to see and to help to right the many mistakes that were made, which cost the lives of thousands. It was not long, however, before he was assigned to duty in the trenches, which was more congenial to him, as it brought him nearer to the actual fighting, and he loved the excitement and hard work. He soon made a reputation, which never left him, as a man devoid of fear. One day, while passing through the trenches, he found a corporal and a private engaged in a dispute. They were at work placing baskets of earth to repair the earthworks, and the corporal had ordered the soldier to stand up above, where he was exposed to the fire of the enemy, while he himself handed up the baskets from a place of safety. Lieutenant Gordon inquired into the matter, then sprang upon the earthwork, ordered the corporal to stand beside him, and told the private to hand up the baskets. The bullets fell about them like rain, but they finished their work and jumped down into the trench. Then Gordon said to the corporal, "Never order any man to do what you are afraid to do yourself." He had all sorts of narrow escapes and was once wounded, much to his disgust, for it laid him aside from active duty for a short time. At the close of the war he was decorated by the French government with the Legion of Honor for his distinguished services, an honor rarely accorded to so young an officer.



Charles George Gordon.

"Chinese Gordon." Gordon was not allowed to remain long at home. A few years later he took part in an expedition to China with whom England was then at war. The Chinese government saw something of his skill and bravery, and when, not long afterward, a Chinese village school-master, called Hung-Tsue-Schuen, set himself up to be the heaven-appointed ruler of China, the government asked for English officers to help them out. Gordon was appointed

to this task. He was given command of an army which was boastfully called the "Ever-victorious Army," although it had thus far distinguished itself for nothing but its lack of organization and discipline, and for the fact that it had always been beaten. The Wangs, or T'ai P'ings, as the rebels were called, were over-running the country, plundering villages, murdering the inhabitants, and acting with the greatest of cruelty. Gordon accepted this difficult task solely because he saw a chance to put a stop to this terrible loss of life and help people who were in great distress. He organized and drilled his army, arranged that his soldiers should get their pay regularly, issued strict orders against plundering and looting, got together a little fleet of gunboats, and began his campaign. The rebels only laughed at first, but after Gordon's little army of three thousand had repeatedly beaten and driven off armies three and four times its size, they began to think very differently. Gordon put life and courage into his troops. He was always in the thick of the fighting, armed with only a little cane, but leading the most desperate charges, as though bullets were nothing but so much paper. The Chinese soon came to believe that his life was protected by some sort of charm. Many thought that his cane was the talisman. He had many troubles with his own troops. They could not be broken of all their bad habits at once, and some thought it very hard that they were not allowed to steal and plunder as they had done. Once they drew up a proclamation declaring that unless they were allowed to have their own way they would kill their officers. Gordon felt sure that the non-commissioned officers were at the bottom of the trouble. He at once had them all lined up before him, and told them that if they did not at once reveal the author of that proclamation he would have one out of every five of them shot. At once they all began to groan and howl, and one in particular made more fuss than all the rest. Gordon decided that he was the worst of the lot. He pounced upon the fellow, dragged him out of the ranks and ordered him shot. Then he put all the rest into the guard-house and gave them until the end of the hour to reveal the name of the culprit, and to fall into the ranks again. In a very short time they came to their senses and gave him the name of the man. Gordon was right, it was the man who had already been punished.

Angry with Good Cause. The "Ever-victorious Army" went on earning its name until at last the Wangs surrendered upon Gordon's promise that the lives of the leading Wangs should be spared, and that all should be treated mercifully. The Chinese government agreed to these terms, but as soon as they got the rebel chiefs in their power, they proceeded to violate their promises, and killed every one of them. Gordon was furious at this breach of good faith. He even started out in search of Li Hung Chang, the Chinese governor, with the avowed intention of killing him for his treachery. Li kept out of Gordon's way. The Chinese government awarded to Gordon a medal that was reserved only for their bravest soldiers, and the emperor sent him a gift of about \$15,000. But when the messengers arrived at Gordon's headquarters with their treasure, he thought the emperor was trying to bribe him to overlook the treachery that had been shown to those whom he had promised to spare. Springing to his feet, he fell upon the astonished treasure-bearers with his "magic wand" and flogged them and their gifts out of his sight. Of course Gordon resigned his command. He felt that he could not longer have anything to do with people who had so foully betrayed even an enemy. But as he saw the war continued, and knew that unless he resumed his command hundreds and thousands of innocent people would suffer, he put his own personal feelings one side, took up the task once more, and finally succeeded in subduing the rebels.

The Chinese government again wanted to reward him handsomely, but he would accept nothing but the honor of being made a Ti-tu, or field marshal, and the award of the Yellow Jacket, which in the eyes of the Chinamen was the greatest honor that could come to one, since it would place him among the chosen twenty of the emperor's bodyguard. He wrote to his mother, "I shall leave China as poor as I entered it, but with the knowledge that through my weak instrumentality upwards of eighty to one hundred thousand lives have been spared." Even his enemies had learned to honor and love him. The Chinese government trusted him as it never had trusted a foreigner before, and few, if any, since. The reason for this trust was Gordon's courage, simplicity and straightforwardness, his honesty of thought and speech, his wide sympathy with men, his clear-sighted devotion to whatever task was committed to him, and his

absolute disregard of private ambition and money gains. He despised all crooked ways, because he knew that the best way is the straight way. In every situation his chief ambition was to do the right thing, and he had unwavering faith in the right because first of all he had unwavering faith in God. The love and honor which such a man won among the Chinese he was yet to win in other lands.

DIRECTIONS FOR STUDY.

1. In addition to the lesson story, read, if possible, *The Story of General Gordon*, by Jeanie Lang, in "The Children's Heroes" series. It is a finely written story of a great hero. A fine biography of *Charles George Gordon* by Lieut.-General Sir William F. Butler is included in "The English Men of Action" series.

2. In what ways did Gordon illustrate the motto chosen for this lesson?

3. Where was his first important service? What person of whom you have studied did he meet there?

4. How did he show himself fit to command others and lead them to deeds of daring?

5. How did Gordon come to be called "Chinese Gordon"?

NOTE-BOOK WORK.

6. Write a short story of General Gordon, bringing out the points that most interest you in his life and character.

MEMORY WORK.

Learn 1 Jo. 3:16, 17; verses that Gordon loved, and the spirit of which he so splendidly illustrated.

Lesson 41. CHINESE GORDON. A Modern Sir Galahad.

"Perfect love casteth out fear." 1 Jo. 4:18.

"God Bless the Kernel." After he was through with his work in China, Colonel Gordon went to Gravesend, as Commanding Royal Engineer. The years that he spent here were the happiest of his life, and they were happy years for many others too. In various places in the city one might see the

words, chalked upon doors and fences in boyish handwriting, "God bless the Kernel," and this was the tribute of praise from many a ragged little urchin whom Colonel Gordon had befriended and helped. His house was a refuge and home for many a boy without home or friends or work. There they found a warm welcome, clothes, food, a chance to start in life, and a friend who never failed them or forgot them. He used to have a map of the world hanging over his mantelpiece stuck full of pins, and these pins marked the places where "his boys" were at the time. He had a class of boys that he used to teach, and such teaching as it was! He taught them geography, and told them the most exciting stories of strange lands and battles in which he himself had fought. He never preached at them, but by his stories and even more by his own splendid life, he taught them to be manly, honest, true men.

If one of his boys fell sick, the "Kernel" was sure to be at his bedside, stroking the fevered head, telling stories, or soothing the restless sufferer until he fell asleep. Not only the boys but the poor and helpless and suffering of every age came to know the "Kernel" and bless him for his goodness. One sick woman was told by her doctor that she must have certain dainties that she was too poor to buy. Colonel Gordon found out about it, and after that she had what she needed each day. A big rough sailor lay tossing in fever, without any care or attention until the "Kernel" learned of it, and came night after night to sit by the poor fellow's bed, tending him with the gentlest care. His unselfishness was shown in the use he made of a large gold medal given him by the emperor of China, and which he brought home to England as one of his most cherished souvenirs of the T'ai P'ing war. Almost immediately after his return, and without telling any one from whom it came, he gave it to the Coventry Relief Fund. Men soon learned that this man, who never spared himself, and who could lead a furious charge of soldiers in a deadly battle, could also be as gentle as a mother and as loving as any true Christian gentleman should be.

In Egypt. Gordon's peaceful days at Gravesend came to an end when the khedive of Egypt invited him to become governor of the tribes on the Upper Nile. Gordon saw an opportunity to do a great deal of good to a very needy people and

accepted the post. He was offered a salary of ten thousand pounds sterling, or about \$50,000. He knew, however, that this large sum would be wrung out of poor people by exorbitant taxes, and therefore would accept only two thousand pounds. The Soudan, as this part of Egypt is called, is a dreary desert country, across whose plains the hot winds sweep driving clouds of sand that cut like needles. Thorny plants, trees with fruit like apples, but deadly poison, tarantulas, scorpions, and various other poisonous insects and reptiles abound. The condition of the people is quite as dreary as the country itself. The people were poor, oppressed, ignorant, and helpless. The country was especially cursed by the slave traffic, with all the horrors that Livingstone found in the heart of Africa. Gordon set himself to righting the wrongs of these wretched people. He astonished the Egyptian officers and soldiers by the way he went at things. They were used to officials who never did any work if they could help it, and were always seeking bribes. Gordon, as usual, never told any man to do anything that he was not willing to do himself, and any one who dared offer him a bribe met with such a terrific reprimand that he was not likely to try it a second time.

Strange Sights. Gordon's letters describe many strange scenes in the Soudan. One chieftain came to see Gordon wearing an elaborate costume consisting of a string of beads. "He came up to me," says Gordon, "took up each hand and gave a good soft lick to the backs of them; and then he held my face and made the motion of spitting in it." This was a mark of great respect among these people, but one that was likely to be misunderstood by strangers.

As Gordon sailed up the Nile he saw great crocodiles basking in the sun with their mouths wide open. Troops of monkeys chattered at him from the trees, and immense hippopotami wallowed about in the water fighting and bellowing at a great rate. He went everywhere, getting from place to place with amazing rapidity, seizing slaves and setting them free and punishing slave traders whenever he caught them. He taught the people to plant and reap their harvests, gave them grain, listened to their complaints and did everything in his power to help them live orderly and useful lives. Often the people themselves were to blame for their troubles. One

man stole a cow and ate it. A little later Gordon saw that one of this man's children was missing. Upon inquiry he found that the boy had been given as a slave to the man who lost the cow, to make good the theft. But with all his tremendous energy and hard work, Gordon found that he was not making much headway. The khedive did not really care to abolish slavery, and did not give Gordon the support that he should have had. So Gordon resigned. Very soon the khedive saw that his going was a great loss, and begged him to come back, this time promising him every possible support in the work he had to do.

Governor-General of the Soudan. Gordon could not resist the opportunity to do so great a work as seemed now possible, and so accepted the appointment as Governor-General of the Soudan, and started back again to Khartoum. The slaves were organized with a strong army, and were running things much as they pleased. But Gordon had lost none of his courage, and was used to fighting against heavy odds. Once he heard that the son of Sebehr, king of the slaves, with an army of six thousand, was about to attack a small garrison. At once he set off alone, on his camel, riding eighty-five miles in a day and a half, and arriving covered with dust and flies. The garrison were thunderstruck when he arrived, but not half so much as were the slaves, when he rode into their camp the next morning and sternly ordered them to lay down their arms and disperse. And the amazed soldiers obeyed, completely overawed by the nerve of this man who seemed not to know what fear was.

A similar instance of courage was shown when Gordon went on a mission to the king of Abyssinia, a most savage and blood-thirsty tyrant. The king treated Gordon insolently. "Don't you know that I could kill you?" he asked. Gordon replied that he was quite well aware of that, but that such an act would be only conferring a favor upon him. "Then my power has no terrors for you?" asked the king. "None whatever," replied Gordon, and the king was silenced.

Gordon again resigned his post as Governor-General. He was worn and needed rest, and returned to England to find it. He left behind him a reputation that any man might envy, that of a man who was above all dishonesty, who had no fear of death, and who was absolutely just.

His Last Commission. In the course of time one Mohammed Ahmed, a dervish, or holy man, arose in Egypt and proclaimed himself to be the deliverer of the people. Men flocked to his banners and soon he had a great army and made himself master in the Soudan. But, like many another self-proclaimed "deliverer," he delivered the people into his own power and then used that power cruelly. Soon the people began to cry for help. "Give us another governor like Gordon Pasha," said they, and their cry was heard and answered. England was interested in keeping peace and order in the Soudan, and Gordon was picked out as the only man who could do it. Before long he was on his way back to Khartoum, never to return. He found the people in a panic, and it took all of his strong personality and influence to calm them. The common people crowded about him and tried to kiss his hands and feet. He heard their complaints, threw open the prisons, set free prisoners who had been confined there without cause, had the instruments of torture that had been used upon them burned, and in other ways showed the people that he meant to govern them fairly and kindly. But the Mahdi, as the self-styled deliverer was called, had gathered a strong army and the English government did not appreciate the desperate situation in which Gordon was placed, and so failed to send him the necessary support soon enough. Gordon was finally shut into Khartoum, which he had strongly fortified and which held out for a long time. Day after day he would walk on the top of a tower which he had built, looking and looking for the relief that never came. One of his soldiers afterward said, "He seemed never to sleep. He was always looking after his men." As food grew more scarce, he denied himself that there might be more for the rest. At last an English relief expedition was started. The officials at home were at last aroused to the seriousness of the situation, and a large prize was offered to the regiment that should first reach Khartoum. On Dec. 14, 1884, Gordon wrote, "This may be the last letter you will receive from me, for we are on our last legs, owing to the delay of the expedition. However, God rules all, and, as He will rule to His glory and our welfare, His will be done." In his journal he wrote, "I have done my best for the honor of our country. Good-by. C. G. Gordon."

Khartoum fell at last, on Jan. 26, 1885, partly, perhaps,

through treachery, although it could not have held out much longer, for Gordon and his men were weak with hunger and their ammunition was almost gone. Gordon was cut to pieces while trying to rally his men, and the city was given over to massacre and plunder. A new palace now stands on the site of the old one, and in the garden bloom roses on bushes planted by Gordon himself. Gordon College, a school for the black boys for whom he fought and died, is a most fitting memorial of the man, but better still is the loving reverence with which the people of the Soudan, and all who knew him, now think of his name. The tribute written to him by Lieutenant-General Sir William F. Butler fitly sums up the character of this Christian hero: "Absolutely without a parallel in our modern life, Gordon stands out the foremost man of action of our time and nation whose ruling principle was faith and good works. No gloomy faith, no exalted sense of self-confidence, no mocking of the beliefs of others, no separation of his sense of God from the everyday work to which his hand had to be put; no leaving of religion at the church-door as a garb to be put on going in and taken off coming out; but faith which was a living, moving, genial reality with him, present always and everywhere, shining out in every act of his life."

DIRECTIONS FOR STUDY.

1. Finish the study of Gordon's life in this story and in other books. Besides the work referred to in the last lesson, there is an interesting life by G. Barnett Smith, entitled *General Gordon, the Christian Soldier and Hero*.

2. What do you think would have most impressed you in the character of Gordon if you had known him?

3. Of what other character studied in this course does Gordon's life and work remind you?

4. What incidents seem to you best to illustrate his really Christian character?

NOTE-BOOK WORK.

5. Finish your sketch of the life of Gordon, telling of his work in Egypt. Illustrate the story with a picture of Gordon, if possible, or with an outline map of the Soudan.

6. Write down any ways in which you think a boy or girl of to-day might imitate Gordon.

MEMORY WORK.

Learn the following lines written by Richard Watson Gilder as a tribute to Abram Stevens Hewitt, a man who did much for the cause of better government in our great cities. They apply equally well to General Gordon :

“ Mourn for his death, but for his life rejoice;

.

“ Dauntless in youth, impetuous in age,
Weighty in speech, in civic counsel sage;

“ Talents and wealth to him were but a trust
To lift his helpless brother from the dust;

“ This his chief aim : to wake, in every man,
The soul to do what only courage can.”

Lesson 42. WILLIAM PENN. A Man who was Fair.

Born Oct. 14, 1644; died July 30, 1718.

“ The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.” Jas. 3 : 17.

A Name Worth Having. The name of one of the greatest of our eastern states suggests two things that are worthy of remembrance by every boy and girl in the world. The state which is known as Pennsylvania has the proud distinction of being one of the very few districts that was founded in a peaceful manner, without bloodshed or the desire of conquest on the part of its founder; and the first part of the name recalls the man who accomplished this worthy deed, William Penn, one of the great characters of the world's history. And William Penn deserves all the more credit for what he did, because his ancestry and early training might have been expected to make of him quite a different man, one who would be a great soldier and fighter, making his way through force of arms rather than by kindness, justice, and fair dealing.

The Admiral's Son. William Penn's father was Vice-Admiral of England, a very distinguished soldier who had risen rapidly and stood high in the favor both of the Com-

monwealth and of king Charles II. He wanted his children, and especially his oldest son, to be brought up in a manner that he thought fitting to their rank. He was anxious that William should win fame and honor as he had done. He took care therefore that the lad should have the best of schooling, and that he should mingle with people who would help him politically in later years. But very early in life William showed a serious mind and a tendency to care more for religion, and things that made for character, than for military honors or political advancement. As a boy he had for his playground the shady depths of Hainault Forest, and as he looked up into the green roof made by its stately trees, his mind was irresistibly led to dwell upon the God who made all things, and whose temples these forests seemed to be. While still a boy of twelve he says that he experienced a very definite feeling that God was near him and that he belonged to God, and this feeling he never lost. He entered Oxford University when he was about fifteen, and there he became interested in the simple faith and simple worship of the Friends, or Quakers, as they were then called. Soon he became convinced that the formality of the prevailing worship in the Church of England was not only useless but even wrong, and he began to withdraw himself from those services and meet with those who cared for a more simple worship. This not only got him into trouble with the university authorities, but with his father as well, for the old admiral saw that if his boy got to thinking along these lines he would not be likely to win the kind of honors that his father wanted him to have.

Tempted and Tried. Sir William Penn tried various plans to counteract this tendency which he disliked in his son. He sent him to travel in France, then brought him to reside in London where he would be brought into contact with the frivolous and even immoral court life of Charles II. Later he sent him to Ireland to look after some of the family estates, and tried to have him thrown as much as possible into the court life at Dublin. He also remonstrated with the young man, and tried to dissuade him from associating with the Quakers, who were despised and looked down upon at that time. But all these attempts failed. Young Penn was gifted with one great blessing, absolute loyalty to his best principles, and, although at times he was led away a little

by the attractions of the life into which he was thrown, he always came back again to the ideals in which he most believed.

A Great Calamity. While William was a young man a great pestilence called "The Plague," swept over the city of London, carrying off a hundred thousand people in six months, and this was followed by a great fire which reduced the whole city to ashes. The fire was probably a blessing, in that it wiped out the plague, but it was a terrible scene, and impressed William Penn anew with the comparative worthlessness of houses and riches and things that could be thus destroyed. Not long after this he associated himself openly with the Quakers and attended their meetings and spoke at many of them himself.

His Father's Anger. The hardest thing he had to meet was the anger of his father who, finding that neither persuasion nor threats would move his son from the principles he had adopted, finally cast him out and forbade him to enter his house. But this only had the effect of throwing William more than ever into the society of his Quaker friends. His mother stood by him and helped him all she could, and finally his father became reconciled to him and at his death admitted that his son was right in following out his convictions.

Imprisonment and Trial. In those days it was the law that all meetings and gatherings for religious worship other than those of the Church of England were unlawful, and under this law the Quakers and other nonconformists were persecuted. Penn was arrested among others for addressing a meeting in one of the streets of London. Having studied law he conducted his own case and so ably that the jury refused to convict him. The judge tried to intimidate the jury and force them to bring in a verdict pleasing to himself. Penn protested against this violation of the principle of fairness and justice, and the jury stood firm. In this bold fight Penn really won a victory that meant a great deal for the liberties of his countrymen for all time, and he showed the quiet firmness that characterized all his conduct when matters of principle were involved.

The King's Debt. Penn had inherited from his father a debt owed by the king, and he finally obtained a grant of land

in America in payment of this obligation. The land granted him was named Pennsylvania, and by the terms of the charter Penn was its absolute owner and governor. The charter was granted in 1681, and in the following year Penn sailed for America to take possession. Even before reaching America he had issued a proclamation stating the conditions of government of the new territory, and these conditions were so fair to all concerned as to be a marvel to the men of that time. No man could have more land than he really could make use of. The rights of the Indians were especially safeguarded so that unprincipled traders could not cheat them or deprive them of their just rights. This was particularly remarkable at that time, when most men regarded the native inhabitants of such lands as fair game for all sorts of injustice and oppression.

Penn's Meeting with the Indians. One of the first things that Penn did upon landing in America was to meet these native subjects of his. The meeting took place at Shackamaxon on the Delaware river. It was a strange scene. On the one hand were Penn and a small company of Quakers, unarmed, Penn distinguished from the rest only by a blue sash about his waist; on the other, a great company of savages, fully armed and able to wipe out this little company of white men in a moment.

But they had already learned that these white men were different from most they had known. A chief advanced from the rest and put a small horn on his head as a signal that this spot was sacred. At once all the Indians threw down their weapons and seated themselves. Penn then stepped forward with a parchment on which were written the terms of his treaty with them. He told them that they were all children of the same Great Spirit, and that he desired that all should live together in peace, brotherly kindness and good will. He then solemnly laid the parchment upon the ground in token that the soil was common to both parties. Thus was concluded a treaty begun and finished in peace, and one of the very few treaties ever made with the Indians which was never violated by the white men. The great elm tree under which the meeting was held was long considered a sacred spot, and so highly did the memory of Penn come to be regarded that when, in 1755, the British army was encamped near this

spot, their general stationed a guard about this tree to prevent the soldiers from cutting any of its branches for fire-wood.

Keeping the Faith. Penn remained governor of Pennsylvania throughout the rest of his



William Penn.

life and the province was purchased from his heirs by the British government in 1776. He had troubles and hardships enough in his old age. One well-loved son died, and the remaining one caused him great anxiety and sorrow by a wild and dissipated life; his enemies, who hated him for his religious principles and his power, were constantly attacking him, and once succeeded in having him removed as governor of Pennsylvania for a short time. He lost a great deal of money through

the neglect of his agents. But through it all he remained the same upright, kind, just and generous Christian man. The name of the great city he founded suggests his character, for Philadelphia means Brotherly Love. Few names in the history of our country are worthy of higher honor, and the principles for which Penn stood would make a better and happier nation for us all, if they were more generally followed.

DIRECTIONS FOR STUDY.

1. Read the lesson story and look up in your United States history or other books all that you can learn about the founding of Pennsylvania and Penn's dealings with the Indians.

2. What kind of influences surrounded Penn's early life?

3. How does the life of William Penn illustrate Jas. 1:12?

4. What was remarkable about Penn's government of Pennsylvania and the Indians?

5. What difference would it have made in the history of our country if every one had dealt with the Indians in the same spirit that Penn did?

6. What suggestions might we take from the example of Penn for the treatment of foreigners who come to our country now?

7. Do you know of any cases in which the principle of fairness is violated in our treatment of foreigners?

NOTE-BOOK WORK.

8. Write a story of William Penn and the settlement of Pennsylvania, illustrating it with what pictures you can find, such as Penn's Treaty with the Indians (Brown No. 2250); Penn's Home; The Treaty Tree; and a map of Pennsylvania which you can either draw or cut out of a map of the United States.

9. Write down some of the benefits that you think would come if the principles of William Penn were followed out more fully in the life of your own town or city or in the nation.

MEMORY WORK.

Learn the motto of this lesson and Jas. 1:12; also some of the following extracts from Penn's writings.

"If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it."

"Let nothing be lost, said our Saviour; but that is lost which is misused."

"Seek not to be rich but to be happy. The one lies in bags; the other in content."

"Nothing needs a trick but a trick. Sincerity hates one."

Lesson 43. GEORGE T. ANGELL. Who "Spoke for Those that Cannot Speak for Themselves."

Born June 5, 1823; died Mar. 16, 1909.

"Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father." Mt. 10:29.

"He giveth to the beast his food,
And to the young ravens which cry." Ps. 147:9.

"A righteous man regardeth the life of his beast;
But the tender mercies of the wicked are cruel." Prov. 12:10.

A Youthful Champion. On a crowded street in one of our large cities a crowd stood one day watching the efforts of a splendid pair of horses as they struggled to drag a too heavily loaded wagon out of a deep mud-hole into which the hind wheels had slid. The horses were straining and plunging, while the driver upon the wagon-seat was lashing furiously at them with his heavy whip. The crowd of bystanders,

which was growing larger every moment, looked on with varying comments, but nothing else. One man told the driver that he had too much of a load on his wagon; another volunteered the information that he was a brute to pound his horses so; a number of others laughed and jeered at his predicament. Suddenly a little curly-headed chap, poorly dressed, but alive and energetic, dodged through the crowd and ran straight to the horses, with uplifted hand. "Quit pounding yer team, and come down here, and we'll give ye a lift," he cried; then, with an imperious wave of his hand to the crowd on the sidewalk, "Come on out here, some of you fellows, and grab hold of these wheels." The crowd laughed, then some one said, "Good for you, sonny!" and half a dozen of them obeyed his command. The little fellow ran to the horses' heads, stroked their noses a moment, then stepped one side. "Now then, hist!" and to the driver, "Drop yer whip, and talk to 'em." The driver grinned sheepishly, gathered up the reins and spoke to his team; a dozen strong arms strained at the spokes, and the wagon rolled out onto firm ground. "You're all right, kid," said one of the men; "who are you, a junior member of the force?" pointing to a five-pointed star pinned to the boy's blouse. "Go on, that's my Band of Mercy badge," replied the boy. "You'd better wear one of them yourself, and then you won't stand around and let a fellow beat his team to death," and with that he made off down the street.

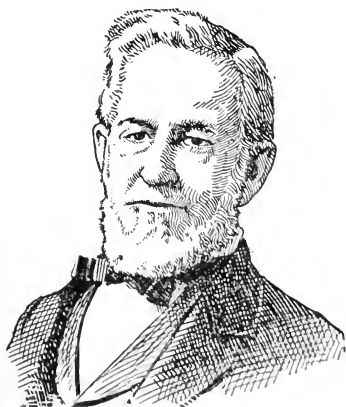
The Founder of the Bands of Mercy. Perhaps some of those who read this story have seen or worn one of these five-pointed stars with "KINDNESS, JUSTICE, MERCY TO ALL" engraved upon it, and the words "Glory to God, Peace on Earth, Good Will to All" upon the inner circle. If so, you ought to know more about the man who first started these bands in the public schools of our country, and who did more than any other one man to educate people to be kind instead of cruel to the dumb brutes of God's world. George T. Angell was the son of a minister in Southbridge, Mass. His father died while he was very young, and his mother had to work hard to support herself and her son and give him an education. George helped, too, and from the time he was fourteen practically made his own way, working his way through college and a law course. He became a successful lawyer, and his

skill in this line was always at the disposal of those who needed it most. He took many a case for clients who could afford to pay but little, but who were in danger of being wronged because of their lack of ability to defend themselves.

A Defender of Dumb Brutes. From childhood, George Angell was fond of animals—horses, cattle, dogs, cats, all of them. He was constantly interfering to save them from ill-treatment, and he had plenty of chances to do so. People did not think so much about the rights of animals as they do to-day, and many practices were common that were exceedingly inhuman. Cattle were taken to market on trains without food or water, they were driven into pens at the slaughter-houses with pitchforks, their sides bleeding from the savage thrusts. Calves were bled several times before being killed, to make their flesh more delicate, and sheep that had been shorn of their fleeces were allowed to stand shivering in cold weather before they were killed for mutton.

A Cruel Race. The incident that especially aroused Mr. Angell, and led to the formation of the Massachusetts Society for the Prevention of Cruelty to Animals, was a race in which two horses were driven about forty miles, drawing two men each over rough roads. The winning horse dropped dead at the finish, and the other died soon after. Mr. Angell wrote to the newspapers protesting against such inhumanity, and asking others to unite with him in putting a stop to such things. Some of the leading citizens of Boston responded to the call, and the society was formed.

A Campaign of Education. Mr. Angell saw that the first thing to do was to educate the people and let them know of the cruelties that were being practised daily. He therefore started a paper, *Our Dumb Animals*, which has been published ever since. In the first issue of the paper he desired to give the public accurate information concerning the conditions that existed in the slaughter-houses of the city. Two men



George T. Angell.

whom he employed to get the information for him backed out at the last moment, fearing personal injury. Just at this time a tall, hard-looking man came into the office and handed him ten dollars, saying he wanted to join his society. He gave his address as Brighton. "Do you know anything about the slaughter-houses out there?" asked Mr. Angell. "I ought to," was the reply. "I've run one on 'em for twenty years, and I've done enough cruelty to animals; now I'm going to see if I can't do 'em some good." Mr. Angell got just the information he wanted, and two hundred thousand copies of it went out to the people, thereby helping greatly to correct the abuses that existed.

Educating the Children. Mr. Angell saw that the best place to begin educating people to be kind was in the schools, for children naturally love animals and are kind to them when they stop to think about it. So he began organizing the Bands of Mercy all over the country. He lectured before teachers' meetings and prepared lessons on kindness to animals, to be used in the schools. He went further, and secured in many places the organization of Legions of Honor in the schools, with a five-fold pledge:

1. To speak no falsehood;
2. To use no profane language;
3. To show respect to the aged;
4. To protect from cruelty all, both human and dumb;
5. To endeavor at all times to maintain the right.

An Important Lecture. On one occasion Mr. Angell had engaged a hall at Brattleboro, Vt., to lecture on kindness to animals. On reaching the hall a little early, he found it dark, and only the janitor and half a dozen boys present. "Why don't you light up the hall?" he asked. "Thought I'd wait and see if anybody was coming," was the reply. "Why, here's half a dozen boys, already," said Mr. Angell. "You ain't a goin' to lectur' to them boys, be ye?" inquired the janitor. "Certainly I am," said Mr. Angell. "One of these boys may be governor of Vermont one of these days, for all I know." The hall was lighted, an audience gathered, and there is now a Society for the Prevention of Cruelty to Animals in that city.

Other Services. Mr. Angell did not confine himself solely

to the protection of animals, but did some very important things in attacking the manufacture and sale of adulterated foods, drugs, and other articles. The worst of such evils is that the poor suffer the most from them, the lives of little babies being often sacrificed to impure milk and drugs from the sale of which men make themselves wealthy. In attacking these evils Mr. Angell incurred the enmity of large corporations, and once found himself being followed about the streets by a man who had already been tried for murder, and whom he suspected to be in the employ of those whose practices he was attacking. But none of these things ever caused him to hesitate or desist from his efforts to protect those who needed defense, whether it were the dumb brutes who could not speak for themselves, or the poor people who did not know how to speak for themselves or defend themselves effectively.

An Honored Life. Mr. Angell lived to a good old age, working hard all the time, and frequently harder than his strength would really permit. He traveled all over the country, giving lectures, writing for the papers, publishing books and pamphlets, and in every way possible educating people to be thoughtful of the weak and defenseless. At his death thousands of people all over this country were glad to do him honor for the good he had accomplished. Of him may well be said those lines of the poet Coleridge,

“He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.”

DIRECTIONS FOR STUDY.

1. Read the lesson story, and look up whatever you can find about the work of the Society for the Prevention of Cruelty to Animals, the American Humane Education Society, and the Bands of Mercy.
2. How did Mr. Angell first come to found these societies?
3. What other humane services did he render?
4. What laws are there in your city or town for the protection of animals?
5. What violations of these laws have you noticed?

6. What can you and other boys and girls do to secure kinder treatment of animals in your community?

7. What can you find in the Bible, other than the mottoes selected for this lesson, about animals, or birds, and God's care for them? See, for instance, Gen. 2:19; Deut. 25:4; Ps. 104:25-27; Lu. 12:24. Can you find others?

NOTE-BOOK WORK.

8. Write a short sketch of Mr. Angell and his work. Appropriate illustrations for this lesson would be some of Landseer's animal pictures, especially "A Member of the Humane Society" (Brown No. 101). Or if you have a Kodak picture of one of your own pets, use that.

9. Write something about your favorite pet.

10. Make a list of the things that are forbidden by law in the way of ill-treatment of animals in your town, and note how boys and girls may help enforce such laws.

MEMORY WORK.

Learn some one of the mottoes selected for this lesson, or the lines from Coleridge at the end, or any selection of your own choice which expresses the sentiment of kindness and mercy.

Lesson 44. FRANCES E. WILLARD. A Pioneer in the Higher Education of Women.

Born Sept. 28, 1839; died Feb. 18, 1898.

"The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day." Prov. 4:18.

"**Forest Home.**" Had you chanced about 1850 to pass along the Rock River near Janesville, Wis., you would have seen a low, rambling cottage covered with clambering vines and situated in the midst of a flower garden that was the admiration of people for miles around. This was "Forest Home." Just inside the front gate you would have noticed a tall oak tree on which was nailed a board bearing in large black letters these words:

THE EAGLE'S NEST—BEWARE

If you had looked up into the top of the tree for the nest, you might have seen instead a comfortable seat among the

branches, and on it a delicate, blue-eyed girl, Frances Elizabeth Willard, then eleven years old, busily engaged in study or sketching. Her family were recent comers to that portion of the great middle West, which only a few years before had begun to attract streams of settlers from the Eastern states. An older brother, Oliver, and a younger sister, Mary, with the parents, made up the members of a singularly happy and cultured home. In the spring you might have seen the two girls with bags of seed tied to their waists, and hoe in hand, helping to plant the garden, not as work but "just for fun." A little later you would see one or the other of the girls riding the horse when Oliver cultivated the corn. Once when Frances was weeding the garden she pulled up, along with the weeds, a good-sized snake by the tail, which checked somewhat her eagerness for that particular work. In the hot summer days the girls would carry a large pail of "harvest drink," made of water, molasses and ginger, to the thirsty toilers in the field. Unlike many people of that time, Frances' father would allow no alcoholic drinks in the home or on the farm. In this healthful life, practising nearly every outdoor sport, learning to love all that was good in nature and the best in books, the Willard children spent twelve happy years.

A Born Leader. In the Milwaukee Female College, where Frances remained only a few months, she soon found herself the center of a large and charming circle of friends. To one of them she became devotedly attached, and never rested until, like her, she heard every week read out after her own name, "ten, ten," which meant perfect scholarship and conduct. That sturdy independence which marked her mature years had a fine illustration on her eighteenth birthday, when she seated herself on the porch at home and began reading Scott's *Ivanhoe*. When her father, who had strictly forbidden novel reading, found what the book was, he was naturally amazed, and still more so at her defense: "I am eighteen to-day, and I do not have to obey any laws but those of God hereafter. In my judgment *Ivanhoe* is good to be read." He was on the point of taking the book from her by force, when, thinking better of it, he said laughingly, "Well, we will try to learn God's laws, and obey them together, my child." In college Frances quickly became the acknowledged leader in scholarship and in all the activities of college life. While as

fond of a good time as any girl to-day, and as eager for a joke or a romp, her teachers could always rely on her good sense to draw a sharp line between innocent fun and frolic and the silly or harmful escapades in which students are often tempted to indulge.

Religious Convictions. It is impossible to understand Frances Willard's later life without some knowledge of those deep religious convictions that formed a part of her inmost life and ruled all her conduct. She had been brought up in a home where religion was not only a matter of belief but of daily practice. As a lisping child she had learned the entire first chapter of John's gospel. Her father's favorite lullaby song when he rocked her to sleep was the old hymn, "A charge to keep I have," one stanza of which was certainly prophetic of the great future that lay before the little girl in his arms.

"To serve the present age,
My calling to fulfil,
Oh, may it all my powers engage,
To do my Master's will."

In the closest and sweetest companionship with her mother, she learned to see God in every fragrant flower and singing bird, and to set before herself those high ideals which marked all her thinking and conduct. And yet it was not until she was nineteen years old, and recovering from a severe sickness, that she deliberately and fully gave herself to God and united with the Methodist church in Evanston, Ill. This was the beginning of that saintly life whose sweetness and power were to be felt not only in her own land but in other lands as well.

A Gifted Teacher. When Frances Willard was twenty-one, she resolved to make her own way in the world. "I have remained in the nest a full-grown bird long enough," she said. It was not merely her wish to be independent that led her to take this step, but a feeling that she needed hard discipline in order to make the most of herself. Few employments aside from teaching were then open to young women, so there was little difficulty in making a choice. Not until she had obtained her first position in a little red schoolhouse ten miles from Chicago did she tell her father, who at first strongly opposed her purpose, but was soon won over by her arguments. This was the beginning of her brilliant life as a teacher, which covered sixteen years, and in which she advanced rapidly

from the little country schoolhouse to the presidency of Evanston College for Ladies, she being the first woman ever to hold such a position. Here she grappled successfully with many hard problems in education. Her institution of the Roll of Honor Club showed how well she understood the art of government. After a month's perfect observance of all the rules a pupil might become a member, and after being tested a sufficient length of time promoted to the self-governed class, who enjoyed the same freedom as the teachers themselves. So successful was the experiment that at the end of a year twelve girls were self-governed and all the rest on the Roll of Honor.

Set Free for Larger Work. After the union of the Evanston College for Ladies with the Northwestern University, differences of opinion as to matters of government arose between Miss Willard and the university officials. These differences were of such nature that she could no longer in justice to her conscientious convictions retain her connection with the institution. The crisis was the most painful through which she was ever called to pass. Without knowing where she was going or what was before her, she gave up what she had hoped would be a position for life, and left a career in which she had won brilliant success as well as the passionate love and loyalty of the young women under her care. She did not know then that all her past life had been merely a preparation for larger things, and that the uprooting process was needed to set her free for the supreme work of her life.

DIRECTIONS FOR STUDY.

1. In addition to the lesson story, read all you can find about Frances E. Willard in books or sketches of her life. Almost every public library and many private homes will contain the story of her life by Anna A. Gordon. Get what information you can about Wisconsin in 1846 when Frances' parents moved there.

2. What was the character of Frances Willard's early home?

3. What quality did she reveal in early life that afterwards made her famous?

4. How did her religious life unfold itself?

5. How did she show her sturdy independence?

6. What was her success as a teacher?
7. Why did she leave this work?
8. Mention some of the many new lines of work that have opened to women since Frances Willard chose teaching. To what did she owe her success as a teacher? Can genuine success be won by those who have not her brilliant powers? What constitutes success?

NOTE-BOOK WORK.

9. Write the name of "Frances E. Willard" at the top of a new page, and add the dates of her birth and death. For a picture of her, get, if possible, Brown No. 71.
10. Make notes of interesting items of information about her early life found in books and periodicals.
11. Write a brief statement of some reasons why you think Frances Willard's pupils from first to last almost idolized her.

MEMORY WORK.

Commit to memory Ps. 146: 1-6. This psalm was the first Scripture read in connection with the Women's Temperance Crusade in Ohio, and came to be adopted and known as the "Crusade Psalm."

Lesson 45. FRANCES E. WILLARD. Leader of the White Ribbon Host.

"Many daughters have done worthily,
But thou excellest them all." Prov. 31:29.

The Woman's Temperance Crusade. Some six months before Miss Willard broke her connection with the Northwestern University a remarkable temperance movement started at Hillsboro, Ohio, and swept like a prairie fire over the cities and towns of the state and into large parts of the country. Its characteristic feature was the processions of women, refined, cultured, delicate, who marched from their homes to the saloons singing hymns, praying and pleading with the rum sellers to give up their wicked traffic. In fifty days it had driven every saloon out of two hundred and fifty towns and villages. Miss Willard became deeply interested, and read everything she could get hold of that told about the movement.

The Choice of a New Career. So enthusiastic about temperance did Miss Willard become that after making two public addresses she exclaimed, "To serve such a cause would be utterly enthralling, if I only had more time—if I were more free." That freedom came, was thrust upon her, as it were, by the harrowing conflict with the university officials which led her to sever her connection with the institution. Without knowing where the money would come from with which to defray her own and her mother's expenses, she threw herself heart and soul into the movement, even going East to study the situation and to confer with the leaders. One day while visiting in Cambridge, Mass., she received two letters, one offering her the position of lady principal in a fashionable school in New York City, with a liberal salary and freedom to choose her own work. The other begged her to take the presidency of the Chicago branch of the Woman's Christian Temperance Union, which lacked organization and could offer little financial inducement. Miss Willard chose the latter at once, and so entered at last upon the great work of her life.



Frances E. Willard.

Genius for Organization. That rare capacity for organization which showed itself when as a young girl Frances Willard organized herself and her sister Mary into several "clubs," and which found increasing expression in her work as teacher and college president, reached its fullest development in the cause of temperance. Every vital principle that enters into the upbuilding of modern trusts she thought out and made use of in the fight against intemperance and vice and for the protection of family, home, and native land. The Woman's Christian Temperance Union was a comparatively new and somewhat despised organization when she entered it. But under her inspiring leadership it became on the one hand the most hated, and on the other the most blessed, reformatory agency in the country, simply because she made it the most

powerful. In five years she was chosen president of the National Woman's Christian Temperance Union, and as such visited and spoke in every city and town of ten thousand inhabitants in the United States and in many of smaller size. In 1883 she traveled thirty thousand miles, and for twelve years she averaged one meeting a day with only six weeks a year for mother and home. The railway train became her almost constant workshop, in which addresses were prepared, reports and editorials written, a huge correspondence attended to, and larger plans devised for the scores of interests related to her main work. Sightseeing was out of the question when the time could possibly be used for an address or the organization of a Union. "The goal of her consecrated ambition was a universal sisterhood united in a common cause, and she was deaf to all sounds and blind to all sights that might lure her from that goal." Wherever she went Unions sprang up as if by magic. Most of the state and territorial Unions in the South and far West owed their existence to her. This success was due not only to her rare personal magnetism and to the new faith which she inspired in the cause for which she spoke, but to her almost resistless power as a harmonizer. Her first tour in the Southern States gave the women, sitting crushed amidst the wreckage of their past, the first ray of hope for the future. It became the direct means of bringing together, for the first time after the war, the women of the North and the South, side by side in a great convention.

Woman's Suffrage. Only two years had passed when Miss Willard became thoroughly convinced that the only solution for the temperance problem lay in giving women the right to vote, at least on questions that related to the liquor traffic. None had suffered so much from its ruinous effects on the home as woman, and none, she felt, if given a chance, would rise so powerfully for its suppression. When this conviction came to Miss Willard it was coupled with another equally strong—that she must be the public advocate of woman's suffrage. Her friends advised against it. She was refused permission to speak on the subject, but some months later, at the annual convention of the National Woman's Christian Temperance Union in 1876, she took a firm stand on the subject. She was told that she had thrown away all her chances

for leadership, but only three years later that organization declared in favor of the ballot for women, and since then no other organization has done so much to shape public opinion in this direction.

Founder of the World's Woman's Christian Temperance Union. Miss Willard's rare powers of discernment enabled her to see in the small and despised organization with which she had connected herself an instrument for making woman's power felt around the world. Not until 1883, eight years after her first utterance on the subject, was the time ripe for an attempt to realize the idea of a world's Union. No sooner, however, was it suggested than women everywhere took hold of it with enthusiasm, and now the organization is firmly established in almost every land in every continent. It seeks to protect the home from intoxicating beverages, opium and social vice. One of its great achievements was the monster "Polyglot Petition," which represented in one way or another the signatures of seven and a half millions of people in fifty nationalities, and which was presented in succession to the rulers of all those countries. Of Frances Willard, Whittier said truthfully and beautifully:

" She knew the power of banded ill,
But felt that love was stronger still,
And organized for doing good
The world's united womanhood."

Rest at Last. For the space of twenty-four years Miss Willard gave her strength with passionate devotion to the cause that she loved. When she ceased from toil, millions in this and other lands had been inspired and lifted by her gentle and persuasive ministry. In 1905 Congress met in the national Statuary Hall in the Capitol at Washington to accept from the State of Illinois a statue of one of her most illustrious citizens. It represented a woman, the type of all that is best, purest and noblest in American womanhood—Frances E. Willard.

DIRECTIONS FOR STUDY.

1. Follow the directions given in the preceding lesson. Find out all you can in regard to the work of the Woman's Christian Temperance Union in your own city or town, also about the work of the National and the World's Union. Get

what information you can about the Woman's Temple in Chicago.

2. What was the nature of the Woman's Temperance Crusade?

3. How did Miss Willard come to join the temperance movement?

4. What remarkable powers of hers were now given full play?

5. Why did Miss Willard advocate women's right to vote?

6. How did her influence become world-wide?

7. What do you consider the most striking trait in Miss Willard's character? Why is total abstinence from intoxicating drinks a wise course to pursue? Why is it the only safe course? What warnings against the use of intoxicating liquors can you find in the Bible? What would be the probable effect on the liquor traffic if women were given the right to vote?

NOTE-BOOK WORK.

8. Continue the notes on the previous lesson by adding further interesting items of information from books or periodicals.

9. Make a list of the various organizations and reforms to which Miss Willard gave time and thought.

MEMORY WORK.

Commit to memory the remainder (vss. 7-10) of the Crusade Psalm.

Lesson 46. **HEROES OF TO-DAY.** Men who Count not their Lives Dear unto Themselves.

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love." 1 Cor. 16:13, 14.

The Heroic Spirit Still Alive. Sometimes, when we read the accounts of great men and women who have lived in days gone by, and have done heroic things and made great names for themselves, we are apt to think that they were of different stuff than men are now, and that if we had lived in those days and places, we would have been heroes too. But there are heroes living to-day, some of whom we have

seen and heard about, who are doing just as noble deeds as any that have ever been wrought, and it may do us good to know something about them.

The Hero of the Northern Seas. Some years ago the people of the Labrador coast, a bleak and barren line of rocks, beaten by the storms and worn smooth and bare by the ice, were amazed to see a young doctor, who was also a master mariner, appear in their harbors in a little steam launch. The navigation of those waters is accompanied by dangers that even the bravest of a brave and sturdy race of fishermen often hesitate to encounter. They do encounter them because they have to in order to make their living catching the fish that you and I want to eat. But this man outdid the bravest of them in the way he faced the fiercest storms, not for his own gain, but in order to bring healing and comfort to those in sore need. There are but very few doctors on the Labrador coast, and some of those who have been there were hardly worthy of the name. The people live in isolation and poverty, and are quite helpless in the face of illness. It had been no uncommon thing for men and women and little children to lie month after month in suffering and pain, and even to die because no doctor was at hand who could cure them. This young doctor, whose name is Wilfred T. Grenfell, heard of the condition in which these people lived, and came over from England to give himself to the work of the Royal National Mission to Deep Sea Fishermen. For several years he has been going up and down this coast, in his hospital ship, *Strathcona*, during the summer, and by dog-train and sledge during the winter. He has faced the perils of storm and tempest, fog and freezing cold. He has broken trails through the winter snows with his dog-train for six hundred miles up and down that barren coast, in order to bring rescue to those who were sick. On one occasion he went through the ice and drifted for more than twenty-four hours upon an ice pan, until rescued by



Wilfred T. Grenfell.

some fishermen in a boat which they forced through the ice at the peril of their own lives. Dr. Grenfell has faced the wrath of greedy traders who were preying upon the helplessness of the people and keeping them poor. By the establishment of co-operative stores, he has helped these men to help themselves and get free from the grasp of the traders, and all of this has been without any hope of gain other than the reward of knowing that he has ministered in the spirit of Christ to those in sore need. He has two mottoes, one, "As the Lord wills, whether for wreck or service. I am about His business"; and the other, "What a man does for the love of God, he does differently."

The Heroes of Cherry Mine. Cherry is a little town in the state of Illinois, mostly inhabited by coal miners and their families. They are Scotch, English, German, French, Irish, Polish, Scandinavian, and no one knows how many other nationalities, but when the mine caught fire in November, 1909, the differences of birth disappeared and most of them proved themselves men. Two great shafts run down into the ground to the galleries of the coal veins, the deepest one being more than five hundred feet below ground. Down there are stables where the mules are kept, that haul the car-loads of coal to the shafts, up which they are lifted on the cages that run like elevators to the surface. A car-load of hay was sent down for the stables, and in some way the hay caught fire from a torch. Before it could be extinguished, the timbers that supported the walls of the mine had caught fire, and soon it became evident that the lives of five hundred men were in serious danger. There were two perils in such a mine fire, one that the gases from the burning coal will explode, the other that the fresh air will be burned out and the men will suffocate. Andrew Lettson, a boy from the lower vein, who helped to put out the fire on the car of hay, ran up to the second vein, lifted the trap-door, and saw the flames and smoke in the air-passageway and air-shaft, already nearly cutting off the chance of escape. He might have gone on and been safe. Instead, he turned back, went down again to the lowest vein, sent a mule-driver to warn the men who were nearest at hand of their danger, while he himself went back three hundred yards to where more were at work. He got out, and with him many others

who would otherwise have perished. Some one tried to praise him for his bravery, but he replied, "Why, I had my chance, and I thought the rest ought to have the same." Lettson, Thomas Hewitt, the mule-driver, and John Brown, who helped Lettson extinguish the burning hay, saved the lives of all who got out of the third vein that day. Hewitt was the last man to leave that vein alive. He urged Brown to follow, but Brown stood back in the midst of the smoke and the horror, and said, "I won't go until every man is out of this part of the mine." As they came up to the level of the second vein they found men streaming out from the passages into the runway leading to the bottom of the shaft, up which the cage was bearing men to safety. Here Lettson stopped and held a light at the turn of the runway to show the struggling men the way to safety. Another lad, named Vickers, stood at another turn holding a light until it went out. When that light went out, it meant that the air had already gotten so bad that a little worse would mean death. Some one gave him another light, and that went out. Then he got a lantern and managed to hang that on a nail just as a blast of smoke and fire-damp drove him stumbling, strangling toward the exit. As he reached it he fell fainting, but some one seized him, saying, "Take my hand, brother," and dragged him on into safety.

Meanwhile there was agony of fear above ground. Thick black smoke was rolling from the mouth of the shaft, and men, women and children were rushing to the mine. The women stood helpless, not knowing whether they would ever again see those who were dear to them down in that dreadful pit. Of the men, many tore themselves from the detaining hands of wives and children, to step upon the little cage and go down into the smoke and flame in the hope of rescuing others, and many of them never saw the sunlight again. Down they went into the blackness where they could find men only by stumbling over their prostrate bodies, and then dragging them to the cage and throwing them on to be hauled up again. And so it went on, until at last the fire had gotten so bad that the only hope of saving anything more was by covering the mouth of the two shafts and sealing them in order to smother the flames. This was done, and the women and children whose husbands and sons and brothers were still down there felt hope die in their hearts.

Meanwhile deeds of heroism were going on down below. Two mine bosses, Walter Waite and George Eddy, had gone so far into the mine to warn others, and send them out to safety that they could not get back by the same road. Guiding a small party of men, they started back by the last possible road to the main shaft, when suddenly they saw three mules drop dead just ahead of them. To the experienced miners this told the story of the deadly fire-damp. Turning to Mr. Eddy, Mr. Waite said, "We are caught like rats in a trap." They went back to a spot where the air seemed fresher. There they were joined by two others who had made their way almost to the main shaft, only to find it a roaring furnace. Mr. Waite led the party, now twenty in number, into a gallery where the air was still fresh, and there they built a barrier to keep out the fire-damp, although at the same time they sealed themselves in. Then they sat down to wait. There was nothing else to do but wait, until the end came. After a time Waite said he thought it would be a good time to have some kind of a service, for if ever men needed the comforts of religion and faith in God, they did. He offered a prayer. And then his voice rang out in

"Rock of Ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood
From Thy side, a healing flood,
Be of sin the double cure,
Save from wrath and make me pure."

They all joined in. Then they sang other hymns, anything they knew. Mr. Waite told stories, even humorous ones. He did everything he could to keep up the courage of those about him. They suffered from hunger, and worse still, from thirst. One man claimed that the strongest, who had the best chance of living, ought to have what little water there was, as the weak and sick would die any way. But the manhood of the rest arose against this, and the weak were given protection. One man was caught stealing another's turn at the little hollow where the water dripped down. The rest persuaded him not to do that any more. They persuaded him with an axe-handle. But with a fine sense of chivalry not one of the party would ever give that man's name when they all got above ground again. "Let

what happened down there go," was all they would say. The end of the story is that after eight days of imprisonment the party were saved. Mr. Waite could tell, by placing his hand at the barrier, when the mine was unsealed. On the second Saturday morning he felt fresh air. A hole was made large enough for a man to crawl out. Four of the strongest went ahead to test the air. Four more waited by the barrier, ready to rush out and drag the first four back, if they were overcome. If the first four found an open passageway and good air, they were to whistle twice. After what seemed an eternity the whistles were heard. The men at the barrier sent back a cheer to their comrades, and all started to creep along the corridor. Three hours after the first four had started out, Waite saw two little lights ahead. They belonged to the men with the oxygen helmets who had come in to rescue them.

DIRECTIONS FOR STUDY.

1. Read the lesson story, and then read whatever else you can find about these heroes. The story of Dr. Grenfell is told in the following books, *Dr. Grenfell's Parish*, by Norman Duncan; *The Harvest of the Sea*, *Off the Rocks*, *Vikings of To-day*, *Adrift on an Ice Pan*, all by Dr. Grenfell. Norman Duncan has also written an intensely interesting story, *Dr. Luke of the Labrador*, which gives a good idea of the conditions of life on the Labrador coast. Miss Edith Wyatt has written a thrilling account of the *Heroes of the Cherry Mine* in McClure's Magazine for March, 1910.

2. Tell the stories of Dr. Grenfell and of the heroes of the Cherry mine disaster.

3. How does the quality of their courage compare with that of men who do heroic deeds in the thick of a battle?

4. Read Mt. 25:34-40 and Jo. 15:13, and note how they apply to the deeds narrated in this lesson.

5. What is the name of the work represented by Dr. Grenfell, and how can we help in it?

NOTE-BOOK WORK.

6. Write a short story of Grenfell or of the Cherry mine heroes, whichever one appeals most to you.

MEMORY WORK.

Learn Mt. 25:34-40 and Jo. 15:13.

Lesson 47. HEROINES OF TO-DAY. Leaders in Loving Service.

"This woman was full of good works and almsdeeds which she did." Acts 9:36.

A Gracious Ministry. If you were to go to Chicago and visit Hull-House on South Halsted Street, you would find it an institution standing in the midst of one of the crowded sections of the city, surrounded on every hand with the homes of people who have little of this world's goods and little of the inspiration and opportunity which money or social position bring to people. Entering the reception hall of the main building, you would probably find a number of people who looked as if they were waiting to see some one. You might see in one corner of the hall, or perhaps in another room, a quiet, refined, resourceful looking woman, a glance at whom would make you feel at once that here was one to be trusted and loved. Gentleness, refinement, poise and a sense of power are the marked characteristics of her personality. And if you should watch her as she counsels with some weary mother, harassed over the difficulties into which husband or son had fallen, or perplexed over the struggle to make ends meet, or with some young girl troubled over the difficulties that beset one who tries to make her way in the world without the protection of such homes as most of us enjoy, you might see that she had a word of sound advice for each, and a marvelous resourcefulness in meeting difficulties. And if you watched closely the faces of those with whom she talked, you might get some glimpse of the reason why hundreds and thousands of women all over that great city and, indeed, all over this country, regard Jane Addams with a feeling little short of adoration. And if you read the account of her life, beginning in the *American Magazine* for April, 1910, you will see that she left a home of comfort and beauty, and a life which might have been full of ease and enjoyment, to cast in her lot with those who needed a helping hand, and more of the inspiration for higher living than they could possibly find for themselves. So she came to Chicago and began to live at Hull-House, as a neighbor among neighbors, to get acquainted with the people who work and struggle, and to work with them for better things. She has been their champion in distress, their deliverer from

injustice and oppression; best of all, she has been their interpreter to those who did not know them and therefore were careless of their needs. Little by little she won the confidence of those who were at first suspicious of her motives. It seemed so hard to understand that one who did not have to do so should come to share their life, that people suspected some hidden motive. But that has gone by now, long since. Now, when the working women and girls find themselves beset by troubles that they do not know how to solve they turn as naturally to Jane Addams as to their nearest and dearest. And she has room in her heart for them all—the little children who have no good place to play, the young girls away from home who do not know how to take care of themselves, the hard-working women for whom life is an unending round of bitter toil; she knows their needs, and she has helped to meet many of them. If it is a case of injustice or oppression, she knows how to fight loyally but kindly, until justice is done. If it is a case of providing opportunities for recreation for the children, she finds a way to the hearts of those who can make such provision. If it is just a case of warm-hearted, loving, womanly counsel, none can give it better than she.

It has not been easy work. For most of her life Miss Addams has been far from strong, and many a day has to be spent in forgetting her own pain and weariness and feebleness in the joy of lightening the load for others. She has not always been appreciated. Many thought her very peculiar when she chose to live at Hull-House. Many have said unkind things about her when they did not agree with her way of understanding duty and Christian service. But even that is passing away now, and to-day there is an increasing number of those who delight to call Jane Addams the first woman of America. The inspiration of her life has gone out beyond those to whom she ministers most directly. She has not only shown higher ideals of life to the working girls; she has also inspired many a favored woman to use her wealth and intellectual power and social resourcefulness for the betterment of the world and the uplifting of her less fortunate sisters.

The Good Angel to the Prisoner. There is another noble woman whose name is loved and honored by many in this

land, perhaps most of all by those whose misfortune and wrongdoing have brought them into prison. This is Mrs. Maud Ballington Booth, of the Volunteers of America. Her



Maud Ballington Booth.

In her prison costume. The letters "V. P. L." are for the Volunteer Prison League.

ministrations have been given in fullest sympathy to the poor and the distressed of every age and both sexes. The outcast women of the slums, the ragged and helpless children of the tenements, the wretched of every kind have learned to bless her. But she has done no greater work than that of establishing in many of our penitentiaries, the Volunteer Prison League, in which about eight thousand men are enrolled. The object of this work is to help these men to live better lives and to give those who try to reform a chance to do better after they leave the prison. The members of the league take a pledge which includes these points: (1) Faithfully to obey the prison regulations; (2) to refrain from evil language or practices while in prison; (3) to live an upright life and to endeavor to persuade others to do the same; (4) to pray and engage in devotional reading every day. Homes have been established, called Hope Halls, to which discharged prisoners may come, and where they may remain until positions are found for them to enable them to get a fresh start in life. Many a man has been practically forced back into a life of crime, simply because no one would give a discharged convict a fair chance for an honest living. Mrs. Booth has visited the prisoners, talked with them, counseled them, mothered them and loved them with a devotion little short of divine. She keeps up a constant correspondence with "her boys" both in and out of prison, and some idea of the labor this means is seen in the statement that she has known what it is to be several hundred letters behind in this correspondence. And in the midst of all the scenes of misery and crime which she has witnessed, she has moved with a womanly dignity and Christian graciousness that make her worthy to be called the Good Angel of the Prisoner.

The Heroine of the Red Cross. Clara Barton is another

name worthy of high honor on the rolls of American womanhood. She began life as a school-teacher, but was not content with doing the ordinary work that might have brought her an assured income and comparative ease. She saw the need of a free school, to reach those not provided for. She started one with six pupils and left it with six hundred. During the Civil War her heart was touched with the sufferings of the sick and wounded at the front, and, like Florence Nightingale, she determined to do what she could to relieve them. She was appointed "lady in charge" of hospitals with the Army of the James. Since that time her name has been honored among American soldiers as Florence Nightingale's was among the English. When the American Red Cross Society was formed, Clara Barton was its first president. In times of peace its services were no less needed than in those of war. Wherever disaster has occurred, from fire or flood or earthquake, there the Red Cross has come to direct the work of relief and remedy. This society has replaced the old methods of hit-or-miss charity, with their mistakes and wastefulness, by the organized, systematic administration of relief in such manner as to do the most good with the least outlay, and to leave people able to take care of themselves instead of being pauperized.

A Teacher of Red Men. Still another name, not so widely known, deserves honorable mention among these examples of heroines of to-day. Twelve years ago, President McKinley appointed a woman, Estelle Reel, to be superintendent of Indian Schools, and to assume the difficult task of educating these wards of the nation who have suffered so much from the neglect and injustice of the white men. She came well equipped to this work. As a child in her Illinois home, she had heard from missionary cousins of the scenes of adventure in the great West, and even then she formed the desire and purpose to help educate the Indian. She had some years' experience as a teacher in the West before her chance came. She has brought to her work a sympathetic understanding of the traits and conditions of this child of nature, and has had rare tact in finding the points at which they may best be approached and interested. She has made the instruction in their schools practical. She has traveled long miles on horseback to visit them and know them better. One

of the most marvelous things about her is her patience. She never gives up.

DIRECTIONS FOR STUDY.

1. Read the narratives given above, and then see what you can find out about these characters elsewhere, or about any other heroic examples of womanhood. An account of Jane Addams' life is published in the *American Magazine*, beginning with the number for April, 1910. The work of Maud Ballington Booth is described in *Good Words*, vol. xlv (1905), pp. 641ff. Information concerning Clara Barton may be found in the *Chautauquan*, vol. xxii, pp. 725ff, and concerning Estelle Reel (now Mrs. Meyer) in *Good House-keeping*, for April, 1910.

2. Can you think of any woman who has done things that are greater than those accomplished by some of these women?

3. What fine traits of character are illustrated by the women mentioned in this lesson?

4. What ought to be the ideal of life held by every woman of education and culture and leisure?

5. What chances do you see for real service and heroic living on the part of the women and girls of your own community?

NOTE-BOOK WORK.

6. Write out a short story of any particular heroine whom you admire, either from those mentioned in this lesson or any other of whom you know.

7. Or write a little sketch of the worthy things that women have done in public life.

MEMORY WORK.

Learn Prov. 31:10-29.

Lesson 48. REVIEW OF LESSONS 37-47.

With this lesson we end our series of studies on heroes of the Faith, during which we have become somewhat better acquainted with a number of men and women all of whom had something in their characters that is heroic. We have seen that heroism is made up of various qualities, that it includes gentleness as well as strength, and that it has to do with peace as well as war, home and private life as well as public affairs. In this final review it will be well to gather up the impressions that we have received, and make up our minds as to just what makes a heroic character. And this should lead to the question in the mind of each one: In what way can I make my own character more heroic?

1. Make a list of the characters studied in this quarter, with a sentence after each name expressing the trait or deed that you like best in the story of his or her life.

2. Name (a) the man, (b) the woman whose character as a whole you like best in the entire series of studies, and give the reason for your choice in each case.

3. What qualities or traits of character go to make up your ideal of a Christian hero or heroine?

4. Tell of any incidents or deeds in everyday life, of which you have heard, that seem to you heroic.

5. Name any men or women, not included in this series of studies, whom you consider heroes or heroines of the Faith.





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